

School of Theology at Claremont



1001 1394385



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

BENTLEII CRITICA SACRA.

Cambridge:

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

355
4
862

BENTLEII CRITICA SACRA.

Bentley, Richard, 1662-1742.
"

NOTES ON THE GREEK AND LATIN TEXT OF
THE NEW TESTAMENT, EXTRACTED FROM
THE BENTLEY MSS. IN TRINITY
COLLEGE LIBRARY.

WITH THE ABBÉ RULOTTA'S COLLATION OF THE VATICAN
CODEX B. A SPECIMEN OF BENTLEY'S INTENDED EDITION,
AND AN ACCOUNT OF HIS COLLATIONS.

EDITED, WITH THE PERMISSION OF THE MASTER AND SENIORS, BY

ARTHUR AYRES ELLIS, M.A.

VICAR OF STOTFOLD, BEDS. LATE FELLOW AND JUNIOR DEAN OF TRINITY COLLEGE,
CAMBRIDGE, AND DIVINITY LECTURER IN CHRIST'S COLLEGE

WITH APPENDIX CONTAINING SIX LETTERS OF BENTLEY.

Cambridge:

DEIGHTON, BELL, AND CO.
LONDON: BELL AND DALDY.

1862.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

CONTENTS.

	PAGE
PREFACE: INTRODUCTORY	vii—xxv
ACCOUNT OF BENTLEY'S COLLATIONS	xxvii—xlv
NOTES ON THE TEXT OF THE NEW TESTAMENT	1
EPISTLE TO THE GALATIANS	93
RULOTTA'S COLLATION OF VATICAN MS. B.	119
CRITICISM ON 'VERSIO ITALA'	155
APPENDIX OF SIX LETTERS	161

INTRODUCTORY PREFACE.

“UTINAM nobis contingat esse tam felicibus ut Editionem
“Bentleii, thesaurum desideratissimum, e tenebris in lucem pro-
“ductum conspiciamus¹. ”

When Wetstein concluded his notice of Bentley's projected Edition of the New Testament with these words, he could hardly have expected that more than a hundred years would elapse before any attempt should be made to gratify so reasonable a wish. Nor is it at all likely that the valuable materials of Criticism, which Bentley left behind him at his death in 1742, would have thus been consigned to oblivion, had they passed at once into the keeping of Trinity College.

But the ceaseless quarrels which embittered the last twenty-five years of his life and the animosities which they kindled within the College walls, while they robbed him of the leisure required for the completion of his great work, probably made him disinclined to commit it unfinished to the charge of the Master and Fellows. At any rate he cherished the hope that his nephew Dr Richard Bentley, Fellow of Trinity College, might turn his materials to account, and therefore bequeathed them to him. “But this gentleman never edited any posthumous works of his Uncle: and returned the money of the subscribers to the New Testament². ” Thus the Collations and Notes which

¹ Wetstenii *Prolegomena in N. T.* p. 156.

² Monk's *Life of Bentley*, Vol. II. p. 415, 8vo ed.

Bentley had prepared lay untouched at Nailstone Parsonage in Leicestershire till the year 1786: when, by the will of Dr Richard Bentley, they became the property of Trinity College. From that day to this they have remained in the Library, the admiration of every Greek Testament Scholar. A list of some of the principal volumes may be found in Mr Dyce's edition of Bentley's Works¹, and many interesting particulars concerning them are mentioned in the notes to Dr Wordsworth's valuable Collection of Bentley's Correspondence: but no attempt has hitherto been made to publish any portion of these remains, or to appreciate the services rendered by Bentley to this department of Sacred Criticism.

Mill's Edition of the Greek Testament was given to the world in 1707. Its publication constitutes an era in the history of the Printed Text. Until then the Elzevir Edition stood unassailed: and what at first was a text 'received' by controversialists began to be regarded as the text 'received' by Scholars. But when Mill appended to the text the fruit of thirty years' labour in foot-notes containing the readings of MSS. and Versions collated by himself, the religious world was appalled by his boldness: and the first Edition of the text of the New Testament which appealed to authority for its support encountered a storm of opposition. Good men, like Dr Whitby, were alarmed, lest the authority of Scripture should be impaired if the true state of the MSS. was allowed to be known: and bad men, like Collins, were only too happy to hear that the text of the New Testament was unsettled by the discovery of 30,000 various readings². Bentley was in his 46th year when this happened, and his reply both to Whitby and Collins exhibits all the vigour of his prime. Under the feigned name of *Phileleutherus Lipsiensis* he vindicated the Edition of Mill from the attacks which were made upon it, and established the Criticism of the New Testament upon a sure and lasting basis. Since

¹ Dyce's *Bentley*, Vol. III. p. 483.

² *Remarks on a Discourse of Free Thinking*, Dyce's *Bentley*, Vol. III. p. 347.

the appearance of Bentley's *Remarks*, the public mind of England has been reassured on this subject: it has been clearly understood, that the text of Scripture has nothing to fear from the most laborious collation of ancient MSS., or the most searching examination of critics:—

Per damna, per cædes ab ipso
Dicit opes animumque ferro.

The *Remarks* were published in 1713 in a letter to “F. H., D.D., London,” (Dr Francis Hare), who replied under the name of *Philo-Criticus*, in a pamphlet entitled *The Clergyman's thanks to Phileleutherus for his Remarks on the late Discourse of Free-thinking. In a letter to Dr Bentley. Fungor vice cotis.* This pamphlet is interesting to us as containing the following passage (p. 38, ed. 1713):

“ That the present text wants the help of more manuscripts than have yet been examined, or the assistance of *critic* to supply the want of them, is not only *a priori* evident from the reason and nature of the thing; those who have read the New Testament with a critical care and exactness know it to be so in fact: yourself have given us a small specimen of this in your happy conjectures upon three passages, which, as far as I can find by my own conversation and my friends, are universally liked by the men of learning, who would be very glad so great a master would turn his labours to the Scriptures: and if not a new edition of the Testament, that he would give us at least a *Critice Sacra* on it, which, from so able a hand, will on many accounts be infinitely valuable. Many of us are sensible this wants to be done, though none of us can do it; the province is yours without dispute, 'twill be our part to judge and to applaud.”

It is possible that Bentley's attention was first called to the criticism of the Greek Testament through the ferment which was caused by the appearance of Mill's Edition: and though he was little likely to be attracted by an invitation so fulsome as that of *Philo-Criticus*, we may perhaps be justified in drawing

the negative inference from the above passage: that until then the great critic of the age had not devoted himself to the Sacred Text. The year 1714 was occupied in preparing an edition of Terence. In 1715 the Northern Rebellion called forth his Sermon on Popery, which is memorable for his valuable criticism on 2 Cor. ii. 17. The year 1716 brought him into close intimacy with John James Wetstein, so famous in after years for his edition of the Greek Testament. He was received by Bentley at Trinity Lodge, with the generous hospitality which he always dispensed to foreign Scholars; and the result of their meeting is best given in Wetstein's own words.

“Cum initio anni 1716 virum Cl. Richardum Bentleium Cantabrigiæ primum in Collegio Trinitatis, deinde Londini in Bibliotheca Regia qua erat, erga exteris præcipue, humanitate familiariter viderem, per occasionem illi exposui quos in Gallia N. T. Codices cum editis contulisse. Quo audito suasit, ut quæ in Schedis collecta haberem ipso juvante in lucem publicam emitterem. Cum vero et ætatis juvenilis, et temporis peregrinanti parum commodi, et nimis angusti, excusatione uter, rogaremque ut ipse hunc laborem in se susciperet, meisque collectaneis uteretur, permovi tandem virum κριτικώτατον ut edendi N. T. de quo prius nunquam cogitasse videbatur, consilium caperet. Communicavi igitur cum illo excerpta mea ex codice C. quæ oræ editionis Oxoniensis in octavo ipse adscripsit, et cum voluptate observavit, hunc codicem cum Alexandrino plerumque convenire: porro in Editionis Cantabrigiensis parvæ margine descripsi quæ ex codicibus Coislinianis aliisque deprehenderam: postea in ejus gratiam redii Lutetiam Parisiorum, Codicem C. iterum, et quantum fieri posset accuratissime, collatus, quod et feci: denique codicem Græco-Latinum epistolarum Pauli, quem A°. 1717 in itinere Heidelbergæ inspexeram ei et indicavi et, ut eum nanciseretur, curavi.¹”

Wetstein then subjoins a letter of Bentley dated July 10th, 1718, in which he thanks him cordially for informing him of the

¹ Wetstenii *Prolegomena in N. T.* p. 153.

existence of this MS.¹ ("Beasti ergo me, ut vides, cum illo tuo nuncio," &c.), and tells him that he sent by return of post (eodem die) a remittance of 250 florins to purchase it. At the same time Bentley begs of him to give him the earliest intimation of any other MSS. "veterrimæ notæ" that he might chance to find. This letter, with several more that passed between them, sufficiently proves with what ardour the enterprise of publishing the New Testament was prosecuted by Bentley at this time. They are all to be found in Dr Wordsworth's collection²: but the above extract from Wetstein's *Prolegomena* is given at length, because it furnishes a distinct refutation to the calumny of Bentley's enemies, ungenerously endorsed by Bishop Monk³, that his edition of the New Testament was a hasty expedient to bolster up his reputation when it was endangered by the proceedings at Ely House. The following characteristic passage in letter (197), which, though without date, was certainly written earlier than Nov. 3, 1716, the date of Wetstein's reply, shews that Bentley's proposals were made *bonâ fide*. "My design succeeds wonderfully under my hands. I have got the folio Paris edition of Greek and Latin Vulgate⁴, 2 column: and having interleaved it, I have made my essay of restoring both text and version: and they agree and tally even to a miracle: but there will be (as near as I can guess) near 6000 variations, great and little, from the received Greek and Latin exemplars."

¹ The *Codex Augiensis*, now in the Library of Trinity College, Cambridge.

² Bentley's *Correspondence*, Vol. II. Letters 191, 192, 194, 195, 196, 197, 198, 202, 207, 208.

³ Monk's language is ambiguous, but the *animus* displayed in the following extract is plain, *Life of Bentley*, Vol. I. p. 397: "It was remarked by Dr Bentley's adversaries, that, whenever he was placed in peril for mal-administration of his College, his practice was to come forward with some literary production which might interest the public in favour of its author, and that therefore a share of the merits of his works was due to his persecutors. A comparison of dates does certainly tend to establish in many instances the truth of this observation. On the 15th of April [1716], when he probably knew that a petition to the King was in agitation, he first announced his great plan of publishing a Greek Testament," &c. &c.

⁴ This is the folio B. 17. 6, from which most of the notes have been selected, and from which the Epistle to the Galatians has been printed verbatim by the Editor.

The object which Bentley proposed to himself may be gathered from his letters to Archbishop Wake, dated April 1716, and from his Proposals for printing issued in 1720.

Dr Bentley to the Archbishop of Canterbury.

“MAY IT PLEASE YOUR GRACE,

“ ‘TIS not only your Grace’s station and general character, “but the particular knowledge I have of you, which encourages “me to give you a long letter about those unfashionable topics, “Religion and Learning. Your Grace knows, as well as any, “what an alarm has been made of late years with the vast heap “of Various Lections found in MSS. of the Greek Testament. “The Papists have made a great use of them against the Pro- “testants, and the Atheists against them both. This was one of “Collins’s topics in his Discourse on Freethinking, which I took “off in my short answer; and I have heard since from several “hands, that that short view I gave of the causes and necessity “and use of Various Lections, made several good men more easy “in that matter than they were before. But since that time I “have fallen into a course of studies that led me to peruse many “of the oldest MSS. of the Greek Testament and of the Latin “too of St. Jerom, of which there are several in England, a full “thousand years old. The result of which has been, that I find “I am able (what some thought impossible) to give an edition “of the Greek Testament exactly as it was in the best exemplars “at the time of the Council of Nice; so that there shall not be “twenty words, nor even particles, difference; and this shall carry “its own demonstration in every verse, which I affirm cannot be “so done of any other ancient book, Greek or Latin; so that “that book, which, by the present management, is thought the “most uncertain, shall have a testimony of certainty above all “other books whatever, and an end be put at once to all “Various Lections now or hereafter.

“I’ll give your Grace the progress which brought me by de- “grees into the present view and scheme that I have of a new

“edition. Upon some points of curiosity I collated one or two of “St. Paul’s Epistles with the Alexandrian MS., the oldest and “best now in the world: I was surprised to find several transpo-“sitions of words, that Mill and the other collators took no “notice of; but I soon found their way was to mark nothing but “change of words; the collocation and order they entirely neg-“lected; and yet at sight I discerned what a new force and “beauty this new order (I found in the MS.) added to the “sentence. This encouraged me to collate the whole book over “to a letter, with my own hands. There is another MS. at “Paris of the same age and character with this; but, meeting “with worse usage, it was so decayed by age, that five hundred “years ago it served the Greeks for old vellum, and they writ “over the old brown capitals a book of Ephraim Syrus; but so “that even now, by a good eye and a skilful person, the old “writing may be read under the new. One page of this for a “specimen is printed in copper cut in Lamie’s Harmony of the “Evangelists. Out of this, by an able hand, I have had above “two hundred lections given me from the present printed Greek; “and I was surprised to find that almost all agreed both in “word and order with our noble Alexandrian. Some more ex-“periments in other old copies have discovered the same agree-“ment: so that I dare say, take all the Greek Testaments sur-“viving, that are not *occidental with Latin too*, like our Beza’s “at Cambridge, and that are a thousand years old, and they’ll “so agree together that of the thirty thousand present Various “Lections there are not there found two hundred.

“The western Latin copies by variety of Translators without “public appointment, and a jumble and heap of all of them, were “grown so uncertain, that scarce two copies were alike; which “obliged Damasus, then Bishop of Rome, to employ St. Jerom “to regulate the best-received translation of each part of the New “Testament to the original Greek; and so set out a new edition, “so castigated and corrected. This he declares in his preface he “did *ad Græcam veritatem, ad exemplaria Græca, sed vetera;*

“and his learning, great name, and just authority, extinguished
“all the other Latin versions, and has been conveyed down to
“us, under the name of the Vulgate. ’Twas plain to me, that
“when that copy came first from that great Father’s hands,
“it must agree exactly with the most authentic Greek exem-
“plars; and if now it could be retrieved, it would be the best
“test and voucher for the true reading out of several pretend-
“ing ones. But when I came to try Pope Clement’s Vulgate, I
“soon found the Greek of the Alexandrian and that would
“by no means parry. This set me to examine the Pope’s Latin
“by some MSS. of a thousand years old; and the success is,
“that the old Greek copies and the old Latin so exactly agree
“(when an able hand discerns the rasures and the old lections
“lying under them), that the pleasure and satisfaction it gives
“me is beyond expression.

“The New Testament has been under a hard fate since the
“invention of printing. After the Complutenses and Erasmus,
“who had but very ordinary MSS., it has become the property
“of booksellers. Robert Stephens’s edition, set out and regu-
“lated by himself alone, is now become the standard. That
“text stands, as if an apostle was his compositor. No heathen
“author has had such ill fortune. Terence, Ovid, etc. for the
“first century after printing, went about with twenty thousand
“errors in them. But when learned men undertook them, and
“from the oldest MSS. set out correct editions, those errors
“fell and vanished. But if they had kept to the first published
“text, and set the Various Lections only in the margin, those
“classic authors would be as clogged with variations as Dr.
“Mill’s Testament is.

“Pope Sixtus and Clemens at a vast expense had an assem-
“bly of learned divines, to recense and adjust the Latin Vul-
“gate, and then enacted their new edition authentic; but I find,
“though I have not yet discovered any thing done *dolo malo*,
“they were quite unequal to the affair. They were mere Theo-
“logi, had no experience in MSS., nor made use of good

“Greek copies, and followed books of five hundred years before
“those of double [that] age. Nay, I believe they took these
“new ones for the older of the two; for it is not every body
“that knows the age of a manuscript.

“I am already tedious, and the post is a going. So that,
“to conclude, in a word, I find that by taking two thousand
“errors out of the Pope’s Vulgate, and as many out of the
“Protestant Pope Stephens’s, I can set out an edition of each
“in columns, without using any book under nine hundred
“years old, that shall so exactly agree word for word, and,
“what at first amazed me, order for order, that no two tallies
“nor two indentures can agree better.

“I affirm that these so placed will prove each other to a
“demonstration: for I alter not a letter of my own head without
“the authority of these old witnesses. And the beauty of the
“composition (barbarous, God knows, at present), is so im-
“proved, as makes it more worthy of a revelation, and yet not
“one text of consequence injured or weakened.

“My Lord, if a casual fire should take either his Majesty’s
“library or the king’s of France; all the world could not do
“this. As I have therefore great impulse, and I hope not *ἀθεὲλ*
“to set about this work immediately, and leave it as a *κει-*
“*μῆλιον* to posterity, against Atheists and Infidels: I thought
“it my duty and my honour to first acquaint your Grace with
“it; and know if the extrinsic expense necessary to do such a
“work compleatly (for my labour I reckon nothing) may ob-
“tain any encouragement, either from the Crown or Public.

“I am, with all duty and obedience,

“Your Grace’s most humble servant,

“RI. BENTLEY.”

Dr Bentley to the Archbishop of Canterbury.

“MAY IT PLEASE YOUR GRACE,

“THIS minute I had the honour of your Grace’s letter; “indeed when I saw by the prints that your Grace was in full “Convocation, and had addressed his Majesty upon so just an “occasion, and consequently was immersed in business of the “highest importance, I condemned myself, that I should be “so immersed here in books and privacy, as not to know a “more proper occasion of address to your Grace.

“On a due consideration of all which, I gave over expect-“ing any answer, and designed to wait on you in person, when “I came to London, where already my family is. But I see “your Grace’s goodness and public spirit is superiour to all “fatigues; and therefore I thank you particularly for this pre-“sent favour; as what was (justly) above my expectation. The “thought of printing the Latin in a column against the Greek “(which your Grace puts to the common) I doubt not is your “own. My Lord, it is necessary to do so: and without that, “all my scheme would be nothing. It was the very view, “that possessed me with this thought which has now so engaged “me, and in a manner enslaved me, that *væ mihi* unless I do “it. Nothing but sickness (by the blessing of God) shall hin-“der me from prosecuting it to the end. I leave the rest to “the time of the Westminster election: with my hearty prayers “and thanks, being

“Your Grace’s most obedient

“And obliged humble Servant,

“R. BENTLEY.”

“I was told, a month ago, that your Grace (when you was “at Paris) had made a whole transcript of the Clermont “copy, Greek and Latin, which I hope is true.”

Proposals for Printing a New Edition (published in Bentley's Works, by Dyce, Vol. III. 1720).

"I. THE author of this edition, observing that the printed copies of the New Testament, both of the original Greek and ancient vulgar Latin, were taken from manuscripts of no great antiquity, such as the first editors could then procure; and that now by God's providence there are MSS. in Europe (accessible, though with great charge) above a thousand years old in both languages; believes he may do good service to common Christianity if he publishes a new edition of the Greek and Latin, not according to the recent and interpolated copies, but as represented in the most ancient and venerable MSS. in Greek and Roman capital letters.

"II. The author, revolving in his mind some passages of St. Hierom; where he declares, that (without making a new version) he adjusted and reformed the whole *Latin Vulgate* to the best *Greek exemplars*, that is, to those of the famous Origen; and another passage, where he says, that a verbal or literal interpretation out of Greek into Latin is not necessary, except in the *Holy Scriptures*, ubi ipse verborum ordo mysterium est, where the very order of the words is mystery; took thence the hint that if the oldest copies of the original Greek and Hierom's Latin were examined and compared together, perhaps they would be still found to agree both in words and order of words. And upon making the essay, he has succeeded in his conjecture beyond his expectation or even his hopes.

"III. The author believes that he has retrieved (except in very few places) the true exemplar of Origen, which was the standard to the most learned of the Fathers, at the time of the Council of Nice and two centuries after. And he is sure that the Greek and Latin MSS., by their mutual assistance, do so settle the original text to the smallest nicety, as cannot be performed now in any classic author whatever: and

“that out of a labyrinth of thirty thousand various readings,
“that crowd the pages of our present best editions, all put upon
“equal credit, to the offence of many good persons, this clue
“so leads and extricates us, that there will scarce be two hun-
“dred out of so many thousands that can deserve the least con-
“sideration.

“IV. To confirm the lections which the author places in
“the text, he makes use of the old versions, Syriac, Coptic,
“Gothic, and *Æthiopic*, and of all the Fathers, Greeks and
“Latins, within the first five centuries; and he gives in his
“notes all the various readings (now known) within the said
“five centuries. So that the reader has under one view what
“the first ages of the church knew of the text; and what has
“crept into any copies since is of no value or authority.

“V. The author is very sensible, that in the sacred writings
“there’s no place for conjectures or emendations. Diligence
“and fidelity, with some judgment and experience, are the
“characters here requisite. He declares, therefore, that he does
“not alter one letter in the text without the authorities sub-
“joined in the notes. And to leave the free choice to every
“reader, he places under each column the smallest variations
“of this edition, either in words or order, from the received
“Greek of Stephanus, and the Latin of the two popes Sixtus V.
“and Clemens VIII. So that this edition exhibits both itself
“and the common ones.

“VI. If the author has any thing to suggest towards a
“change of the text, not supported by any copies now extant,
“he will offer it separate in his *Prolegomena*; in which will
“be a large account of the several MSS. here used, and of the
“other matters which contribute to make this edition useful.
“In this work he is of no sect or party; his design is to serve
“the whole Christian name. He draws no consequences in his
“notes; makes no oblique glances upon any disputed points, old
“or new. He consecrates this work, as a *κειμήλιον*, a *κτῆμα*
“*ἐσταὶ*, a *charter*, a *magna charta*, to the whole Christian

“church; to last when all the ancient MSS. here quoted may
“be lost and extinguished.

“VII. To publish this work, according to its use and im-
“portance, a great expense is requisite: it’s designed to be
“printed, not on the paper or with the letter of this *Specimen*,
“but with the best letter, paper, and ink that Europe affords.
“It must therefore be done by subscription or contribution.
“As it will make two tomes in folio, the lowest subscription
“for smaller paper must be three guineas, one advanced in
“present; and for the great paper five guineas, two advanced.

“VIII. The work will be put to the press as soon as money
“is contributed to support the charge of the impression; and
“no more copies will be printed than are subscribed for. The
“overseer and corrector of the press will be the learned Mr.
“JOHN WALKER, of Trinity College in Cambridge; who, with
“great accurateness, has collated many MSS. at Paris for the
“present edition. And the issue of it, whether gain or loss, is
“equally to fall on him and the author.”

For an account of the opposition which these ‘Proposals’ encountered from the virulent pamphlet of Middleton, of Bentley’s crushing reply to it, and the disastrous feuds that followed, the reader is referred to Monk’s *Life of Bentley* (c. 15): where an interesting summary is given of the labours which Wetstein, J. Walker, and Casley, severally undertook with a view to the projected New Testament.

Bentley had himself collated the Alexandrine Codex and that of Beza. Wetstein meantime furnished an accurate collation of the Codex Ephraemi, for which Bentley gave him fifty pounds. The subscription already amounted to two thousand guineas, and the specimen appended to the Proposals containing the 22nd chapter of the Apocalypse represented the progress which had really been made on the whole work. Bentley appears to have been waiting for the collation of the Vatican Codex: the results of which, when it arrived, led him to alter his judgement in very

many passages, as may clearly be seen on a minute inspection of the folio (B. 17. 6), in which the readings of Codex B. are added in paler ink. At what date he received the first collation from Mico the Italian (which is contained in the volume numbered B. 17. 3. in Trinity College Library¹) is somewhat uncertain: but a letter² from Thomas Bentley, dated Rome, Aug. 2, 1726, shews that it must have been in his uncle's possession before then.

The second Collation, relating to those passages only which had suffered the hand of a corrector, was procured through the Baron de Stosch, a nobleman who was at that time employed by the English Government to watch the movements of the Pretender in Italy. As Mico was now dead, he engaged the Abbé Rulotta to complete the work: and the sheets which contained his Collation were transmitted to Bentley by De Stosch, July 9, 1729³. After this date there is no evidence to shew that he took any further pains to publish his great work. Wetstein asserts in his *Prolegomena*, that he abandoned it in disgust upon the refusal of the Government to allow the paper for his edition to be imported free of duty. But as this occurred in 1721, and we find Bentley actively prosecuting the work until 1729, we cannot believe that he succumbed to this disappointment. We should rather ascribe its abandonment to the constant litigation in which Bentley was involved for the ten years succeeding that date: after which, at the age of 77, he was seized by a fit of paralysis, which put an end to his literary labours. He died in 1742, in his 81st year.

¹ Bentley's *Correspondence*, Vol. II. p. 668.

² The 8vo reprint of Codex B. (Londini, 1859, Williams and Norgate and D. Nutt) contains the following statement in the Publishers' preface: "The third Collation is that of Thomas Bentley, the Doctor's nephew. It extended only to three chapters, and has never been used, nor is it known whether it is any longer in existence." To avoid misconception, it may be well to state here, that "the third Collation" referred to is that spoken of in the letter quoted in the text: that it was made simply for the purpose of enabling Bentley to estimate the exactness of Mico's labours, by comparing the results in three chapters taken at random (Acts xxvii. Gal. vi. Ephes. iv.), and that it still exists among the Bentley papers in Trinity College Library.

³ Bentley's *Correspondence*, Vol. II. p. 706.

The principles upon which he proposed to edit the New Testament were very severely criticized during his life-time. Of subsequent editors, the only one who has followed in his steps is Lachmann, whose edition was favourably noticed in the *Edinburgh Review* for July 1851 (No. 191).

We have pleasure in referring to this Article as containing the only fair and candid estimate of Bentley's labours towards the restoration of the Sacred Text, which it has been our good fortune to meet with; labours, which though depreciated by the malice of contemporaries, and left to perish by the indifference of the age which succeeded, would, if they had been published at his death, have advanced the criticism of the New Testament to a stage which it did not attain till nearly a hundred years later.

It is now time to state clearly what has been attempted in the volume now given to the public. This will best be done by a few remarks in illustration of each division of its contents, which may be arranged as follows:

- I. Critical notes on the text of the New Testament.
- II. The Epistle to the Galatians in Greek and Latin, designed as a specimen of Bentley's Edition.
- III. The Collation of the Vatican Codex B., made by the Abbé Rulotta in 1729.
- IV. Bentley's Criticism on the *Versio Itala*.
- V. Appendix containing six letters.

I. *Critical notes on the text of the New Testament.*

These have been carefully selected by the Editor from the interleaved pages of the volume in Trinity College Library, numbered B. 17. 6, as well as from the margins and fly-leaves of B. 17. 13 (Mill's Edition), B. 17. 9 (Fell's Edition), B. 17. 4, and B. 17. 8. The object kept in view was to exhibit all Bentley's conjectural emendations, and every note in which he had expressed an opinion upon the text. A few of the more

striking of his citations from the Fathers have also been given. In regard to the conjectural emendations of the text, it is due to Bentley's memory to remind the reader, that he only designed to give them a place in the Prolegomena to his Edition, being resolved to print nothing in the text for which he had not MS. authority¹.

In printing these interesting remains for the use of scholars of our own day, the Editor has taken the liberty to adopt the notation of MSS. introduced by Wetstein, which was of course unknown to Bentley: who always quotes Codices A. B. C. D. as Cod. Alex., Cod. Rom., Cod. Ephr., Cod. Bezæ, or '*Cant.*' In the Edition of the Galatians, Bentley's notation has been preserved as it stands in the MS. .

Opinions of course will vary as to the value that should be assigned to critical conjecture upon the Sacred Text. But no Greek Testament scholar can deny that it has its legitimate field who considers by how many degrees the oldest even of our Uncial Codices is removed from an autograph of the writers, and that an error once made by a copyist would be propagated through whole families of MSS. Of the merit of Bentley's conjectures every scholar can now judge for himself: in some instances he certainly was happy enough to anticipate the reading of Codex B. At any rate it will be known what changes in the text he did think probable: and future Editors of the Greek Testament will be spared the pain of insulting his memory by ascribing to him conjectures which he never made².

II. *The Epistle to the Galatians in Greek and Latin.*

This Epistle has been printed *verbatim* from the MS. folio of Trinity College Library, numbered B. 17. 6. This is the folio referred to by Bentley in his letter to Wetstein, quoted above,

¹ See *Proposals for Printing*, Sections V. and VI.

² See a remarkable instance of this in a note of Dean Alford, *Acts xv. 20.*

and there is reason to believe that it is the volume from which he designed to publish. In it he had digested the results of all, or nearly all, his Collations. The Greek and Latin Texts and notes in Revelation xxii., as they stand in this folio, are identical with the same as they appear in the specimen-sheets of Bentley's prospectus. But in the greater portion of the New Testament, where the testimony of uncials other than the Alexandrine could be procured, there are evident marks of a later revision of his text in accordance with these collations. The addition of the Vatican readings in paler ink brings the work down as late as the year 1729, nine years after the specimen-sheets were issued.

It would indeed be possible to print the whole of his revision, both of the Greek and Latin Text, with all the materials which he has accumulated for its illustration. But this would be a work of great labour and cost, and little likely to be executed at this day. At the same time it appeared to the Editor that the text and notes of the last chapter of the Apocalypse (a book which leans on the authority of so few MSS.) could never fairly represent the labour which Bentley bestowed on the New Testament. It was therefore determined to publish the text of some one book with the notes entire: and the Epistle to the Galatians was chosen as containing some of Bentley's most remarkable criticisms.

From a perusal of the text of this Epistle and the notes upon it, some idea may be formed of the pains which were taken by Bentley to ascertain the order of the words upon the best authority. And though his collations of MSS. may seem meagre, when compared with those of Tischendorf, the fulness of his patristic citations will be allowed to be unrivalled by any edition of the New Testament which has yet appeared.

III. *The Collation of the Vatican Codex B., made by the Abbé Rulotta in 1729.*

The circumstances under which this collation was made have already been detailed in p. xviii.

Its transmission to Bentley was announced in the following letter, which though published in Wordsworth's Collection (No. 260, Vol. II. p. 706), is of sufficient importance as accrediting the document to be reproduced here.

"A Rome, le 9 de Juillet, N. S. 1729.

"MONSIEUR,

"Voyez les dernières feuilles de la Collation de l'Abbé Rulotta des interlineaires et marginales du MS. Vatican du Nouveau Testament. Je ne suis pas assez Grec pour juger s'il a bien ou mal executé votre commission; une chose je sçay de certain, qu'il a travaillé avec beaucoup d'assiduité sans que ni les chaleurs ni les vacances lui ayent empêché de continuer son ouvrage. Je lui ay promis 40 scudi de recompense, lesquelles je tirerai en lettre de change sur le Chevalier Jean Lambert de Londres. Il n'a pas voulu moins, et ne trouvant pas d'autre, qui eut l'accès libre à la Vaticane durant les Vacances, j'ay été obligé de lui accorder les conditions, qu'il a voulu lui-même. Je vous prie d'aviser le dit Sir Jean Lambert, afin qu'il paye la lettre de change mentionnée tirée par moi sur lui. Le même Abbé m'a dit, si vous voulez une autre collation entière, il la fera à 10 scudi de moins que vous avez payé celle que * * * vous avez fait faire. J'ay jugé convenable à accorder au dit Rulotta sa demande des 40 scudi. Car vous pourrez avoir besoin d'autres Collations, et il faudra toujours passer par ce canal, sans quoy on a toujours de difficultés pour la permission. Les Ecrivains de la Vaticane sont plus maîtres de favoriser un homme de lettres, que le bibliothécaire même, comme votre neveu vous le dira.

“ Si je suis en état, Monsieur, de vous rendre quelque service
“ à l’avenir, je vous prie de me commander, et soyez persuadé,
“ que je serai toujours avec beaucoup d’estime et du respect,

“ Monsieur,

“ Votre très humble et très obeissant Serviteur,

“ PHILIPPE DE STOSCH.

“ A Monsieur,

“ Monsieur D. Richard Bentley,

“ Maître du Collège de S.

“ Trinité de Cambridge, à

“ Londres.”

The sheets containing this collation¹ were supposed to have been lost, but were shewn to Tischendorf in 1855 by the Rev. J. Edleston, one of the Senior Fellows of Trinity College. After acknowledging the courtesy which he then experienced, Tischendorf gives the following opinion of the value of the collation²: “ Sed etiamnum collatio Rulottana magni est pretii “ propterea quod liber Angeli Maii nulla re magis laborat quam, “ ut statim docebimus, neglectis primæ manus lectionibus.”

In preparing this collation for the Press, the Editor regarded his duties as strictly ministerial. It has been his object to exhibit the readings of the first and second hand with the utmost fidelity, according to the existing MS. of Rulotta. He has therefore abstained even from correcting the accentuation where it is defective, and if it should appear to the reader that readings which would seem to be obviously ‘a secunda manu’ are set down as ‘a prima manu,’ it must be understood that the same difficulty presents itself in the MS. sheets. In order to explain the notation employed it may be well to give an example. Thus on Acts xii. 8, the note “Castigatum ὑπόδησαι a manu prima” implies that the original ὑπόδυσαι had been altered into

¹ Tregelles’ *Introduction to Criticism of Greek Testament*. London, 1856. Page 162.

² Tischendorf, *Prolegomena to New Testament*, Seventh Edition (Leipsic, 1859), pp. 141, 2.

ὑπόδησαι by the first hand. Where the corrections were made by the second hand they are printed in the second column. Thus for instance on Acts xii. 10 it is observed that the original reading of the Codex, *ἡνύγη*, was altered into *ἡνοίγη* by the second hand.

IV. Bentley's Criticism on the *Versio Itala*.

This curious paper is found in Bentley's own writing in the folio (**B. 17. 6**). The question which it raises is hardly yet settled, notwithstanding the ingenious letters written on it by Cardinal Wiseman (*Essays on Various Subjects*, Vol. I. p. 20, Dolman, London, 1853): and the able treatment which it has since received from Mr Westcott (*On the Canon of the New Testament*, p. 269). The latter adopts the principle of interpretation laid down by the former: and receives the reading 'Itala' (in Augustine, *de doctrina Christiana*, ii. 15) as authentic.

It appears to the Editor that the passages quoted by Wiseman¹, when fairly compared with their context, do not justify the meaning which he seeks to give the words 'interpretari' and 'vertere.' Nor is the distinction very satisfactory which he labours to establish between a *recension* and a *version*: if the former involves comparison with another translation in the same language and adaptation to a Greek original. For such a work as this the office of an 'interpres' would not be dispensed with: on the contrary, the ability of the critic must be combined with the learning of the translator.

In his proposal to substitute 'Illa' for 'Itala,' Bentley has been followed by few²: and still fewer have acquiesced in the alteration of 'nam' into 'quæ.'

¹ Augustini Ep. LXXI. Hieron. *de viris illustribus*, Cap. cxxxv. Ep. ad Lucin. LXXI. In op. S. August. Ep. LXXV. Hieron. *ad Suniam et Fretellam*, Ep. cxi. Advers. Ruffin. Lib. II.

² Ernesti seems to have thought Bentley's conjecture probable. *Institutes*, Vol. II. p. 73 (*Biblical Cabinet*). So also Dean Milman: *Latin Christianity*, Vol. I. p. 29, note.

The reading ‘usitata,’ proposed by Potter, has met with more favour: it derives some support from the final *us* of the preceding word ‘interpretationibus,’ and from the occurrence of the expression ‘interpretatio usitata,’ in Augustine, *de Consensu Evangelistarum*, II. 66¹.

V. Appendix containing Six Letters.

The letters included in this Appendix have been found in the Leyden Library, and were first published in the ‘Berlin Monatsbericht’ for October 1860: from which Journal they are now reprinted for the use of English scholars. The gaps which they fill in the Bentley Correspondence, edited by Dr Wordsworth, have been pointed out. A few explanatory notes are added, for which, as well as for many kind suggestions during the progress of this Volume through the press, the Editor is indebted to the Rev. Henry Richards Luard, M.A. Fellow and Assistant Tutor of Trinity College, whose large acquaintance with the literary history of the University of Cambridge, and lively interest in the biography of Trinity College worthies, are appreciated by all who have enjoyed his society within College walls.

It now remains to describe the existing state of the Bentley Collations in Trinity College Library. This will best be done under the following divisions:

I. *Collations of Uncial MSS. of the Greek Testament.*

(B. 17. 2.) Transcript of Codex Boernerianus (G) of S. Paul’s Epistles.

(B. 17. 3.) Small Testament. Apud Wolfium Cephalæum, Argentorati, 1524, bearing the inscription, ‘Collatus cum codice Romano i.e. Vaticano.’ This is Mico’s Collation.

¹ *Opera.* Ed. Benedict. Vol. III. p. 1368 D.

- (B. 17. 4.) Small pocket Testament. Stephani. Lutetiæ, 1549, bearing the inscription, ‘Collatus cum Bezæ MSto.’ Besides the Collation of D of the Gospels, this volume contains a Collation of the fragments now quoted as H of S. Paul’s Epistles by Tischendorf (*Codex Coislinianus Nr. 202, bibliothecæ Imp. Paris.*). Bentley’s inscription runs thus (p. 70): “Collatus cum Codice Seguieriano M. annorum. Vide Bibliothec. Montfaulcon. p. 252. Folia sparsa Epistolarum Pauli.”
- (B. 17. 7.) Pocket Testament. Rotterodami. Ex officina Arnoldi Leers, 1654. Collated by J. J. Wetstein, with the *CODEX EPHRAEMI* (C), at Paris in 1716. Compare Monk’s *Life of Bentley*, II. 120. Wetstenii *Proleg. in N. T.* p. 153.
- (B. 17. 8.) Fell’s Greek Testament. E Theatro Sheldoniano, 1675. Collated by Bentley, (1) with a Lectorian of the Royal Society of great antiquity, No. 31¹ [Arundel 547]; (2) with *Codex Augiensis*, which Bentley purchased in 1718.
- (B. 17. 9.) Fell’s Greek Testament. E Theatro Sheldoniano, 1675. Collated (1) by Bentley, with *Codex Alexandrinus* (A); (2) by Wetstein², with *Codex Ephraemi* (C). It bears the following autograph, “MS^m. Alexand^m. accuratissime ipse contuli, A.D. 1716. Rich: Bentleius.”

II. *Collations of Cursive MSS.*

- B. 17. 10. } Two small volumes of the New Testament,
 B. 17. 11. } ’Εδμούνδου Ἰεπφραίου ἔτει ΑΨ’.

These contain J. J. Wetstein’s collations: and are given here under Wetstein’s own notation.

¹ 800 years old in Bentley’s estimation.

² See above, pp. viii, xi.

Cursive MSS. of the Gospels :

Wetstein, 16. 17. 34. 35. 36. 37. 38. 39. 40. 41.

Bentley, S. J. A. B. J. K. L. M. N. H.

Of the Acts and Epistles :

Wetstein, 12. 16. 25. 26.

Bentley, X. Z. O. O.

(R. in Apocal.) P.

Of the Epistles :

Wetstein, 15. 19. 20. 21. 22. 27.

Bentley, C. D. E. F. G. U.

Evangelistaria :

Wetstein, 5. 1. 7. 8. 9. 10. 11. 12. 13. 14. 2. 15. 16. 17.

Bentley, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

Bentley's R. (Regis Galliae, 1872) (2872?) has not been identified : his Q. is marked 'Bibl. Pub. Cant.' but does not correspond with any now existing in that Library. By g. (+in the Acts) he designates Cod. Coll. Christi Cant. F. 1. 13¹. By O. in the Apocalypse he denotes "omnes MSS."

(B. 17. 34.) Novum Testamentum Græcum. Genevæ 1620.

Apud Petrum de la Roniere.

This volume contains Collations made by J. Walker. The following is a brief summary of them with the dates assigned to the MSS. by the Collator.

- A. Parchment, 4to. containing the New Testament, except the Apocalypse. In the Dominican Library, Brussels. Used by Erasmus in his 2nd edition, 600 years old.
- C. Parchment, 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 4. contains the Gospels richly ornamented, 700 years old.
- I. Parchment, small 4to. (Abp. Wake's), Ch. Ch. Oxon. No. 1. From the Library of the Monastery Παντοκράτορος, on Mount Athos, contains the Gospels, and is 800 years old.

¹ This MS. has since been collated by the Rev. F. H. Scrivener, and published in his valuable Appendix to *Codex Augensis*, Cambridge, 1859.

- D. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 3. From the same Library as that last mentioned. Contains the Gospels, ornamented; is 700 years old, and resembles C.
- B. Parchment, small folio (Abp. Wake's), Ch. Ch. Ox. No. 2. From the same Library as D and I. Contains the Gospels, and is 700 years old.
- E. Parchment, folio (Abp. Wake's), An 'Evangelistarium,' 600 years old.
- H. Parchment, 4to. (Abp. Wake's), An 'Evangelistarium,' 700 years old.
- L. Parchment, 4to. (Abp. Wake's), No. 1. Contains Acts and Epistles, and is 700 years old. Agrees with K. of Wetstein, (37).
- M. Parchment, 4to. (Abp. Wake's), No. 8. Contains Acts and Epistles (much mutilated); more than 700 years old.
- N. Parchment, 4to. (Abp. Wake's). A Lectionary, containing Acts and Epistles, entire.
- O. Parchment, 4to. (Cottonian Library) (*Vespasian* B. 18). A Lectionary, 700 or 800 years old, containing Acts and Epistles.
- P. Paper MS. 4to. Royal Library, London. In very bad condition. Contains Acts and Epistles. More than 400 years old.
- Q. Parchment. Lectionary, containing Acts and Epistles, belonged to Clagget, Bp. of S. David's. Is at least 700 years old.

(B. 17. 44, 45.) Novum Testamentum Græcum (*G. D. T. M. D.*) Amstelædami Apud J. Wetstenium et G. Smith, 1735.

These two volumes belonged to J. Walker, and contain Collations of the undermentioned MSS. belonging to the Library of Archbp. Wake.

- A. Parchment, in small folio, containing the Four Gospels, about 500 years old.

- B. Parchment, in small 4to. containing the Four Gospels between 500 and 600 years old.
- C. Parchment, in 4to. containing the Four Gospels, about 500 years old.
- D. Parchment in folio. An Evangelistarium, written A.D. 1068.
- E. Evangelistarium, imperfect, about 600 years old.
- F. Evangelistarium, about 500 years old.
- G. MS. of the Four Gospels, about 400 years old.
- H. Parchment, containing the Four Gospels, ornamented, about 400 years old.
- I. Paper MS. containing the Four Gospels, but by different hands.

III. *Miscellaneous Collations of MSS. of the New Testament.*

(B. 17. 12.)

Novum Testamentum Græcum, opera et studio Gregorii, Coll. SS. Trin. Cant. olim socio. (Folio. Oxon. 170 $\frac{2}{3}$.) E theatro Sheldoniano. Collated by Bentley with

- (1) (Tischendorf 40). M. Codex in Bibliothecâ Vaticanâ continens Acta Ap^m., Epistolas Catholicas Septem, et Pauli Epistolas, cum Euthalii Episcopi Σουλκης Præfationibus et Sectionibus (hic opus hoc confecit anno X^{to}. 458).

Hæc quoque scribit Euthalius:

ἀντεβλήθη δὲ τῶν Πράξεων καὶ καθολικῶν ἐπιστολῶν τὸ βιβλιον πρὸς τὰ ἀκριβῆ ἀντίγραφα τῆς ἐν Καισαρείᾳ βιβλιοθήκης Εὐσεβίου τοῦ Παμφίλου.

Varias ejus Exemplaris lectiones recensuit Laurentius Alexander Zaccagnius et edidit Romæ 1698.

Porro Præfationis pag. 87, notat exemplar istud ante sexcentos annos scriptum esse (ex vetustissimo Euthalii exemplari nunc deperdito), et *ai* pro *ε*, &c. ἐμμέσω, σύνσωμα scriptum esse.

- (2) (Tischendorf 71). H. Codex in 8vo. Pergameno 500 fere annorum emptus e Bibliothecâ Archiepiscopi Ephesini, nunc in Bibliothecâ Archiepiscopi Cantuariensis Lambethanâ.
- (3) (Tischendorf G)¹. A. Quatuor Evangelia Græce, 4to. 900 annorum literis capitalibus cum accentibus cuius codicis variæ lectiones Hamburgo a celeberrimo viro D^{no} Wolfio ad R. B. missæ.
- (4) (Tischendorf H). B. Quatuor Evangelia Græce literis capitalibus cum accentibus. 4to. 800 [annorum] ab eodem Wolfio.

The above descriptions are in Bentley's handwriting: the following are added in another hand:

- S. Cod. Evangeliorum in Bibl. Norfolkianâ (quæ nunc est Reg. Societatis, Londini) 8vo. 600 annorum.
- s. Evangelistarum ejusdem Bibliothecæ et ætatis. 8vo.
- C. Evangelistarum Coll. Sionensis, Londini. 4to. 800 annorum.
- G. Evangelistarum integrum 800 annorum. 4to. Codex Rogeri Gale, Equitis.

(B. 17. 42, 43.) Novum Testamentum Græcum. G. D. T. M. D. Amstelædami. Ex officinâ Wetstenianâ, 1711.

This volume belonged to J. Walker, and contains collations of a large and miscellaneous assortment of MSS., with a full description of the contents of most of them. The following is a brief summary.

- A. Parchment. Royal Library, Paris. No. 2243², written in uncial letters with accents. Presented by Abbot of Ligne. Contains the Four Gospels. Is of the 9th century.

¹ The two MSS. (G. and H. Seidelii) were collated for Bentley by Wolf, who sent to him, with the collation, a *piece* of each MS. as a specimen. These fragments still exist in Trinity College Library (B. 17. 10.).

- B. Parchment, 4to. Colbert 5149, written in uncials with accents: brought from Cyprus in 1673. It contains the Four Gospels.
- C. Parchment, of Dr Mead's Library, brought from the Monastery of Παντοκράτωρ on Mt. Athos in 1727. It contains the Four Gospels ornamented, and is at least 700 years old.
- D. Parchment, (Wake 7), written A.D. 1031, containing the Four Gospels.
- E. Parchment, (Wake 2), about 600 years old, containing the Four Gospels.
- H. Parchment, (Wake 3), about 500 years old, contains the Four Gospels in very small character.
- I. Parchment, (Wake 4), between 500 and 600 years old. An Evangelistarium.
- K. Parchment, an uncial fragment of S. Matthew, contained in the preceding MS. (Wake 4). About 900 years old.
- L. Parchment, (Wake 5), about 600 years old. An Evangelistarium.
- M. Parchment, (Wake 16), about 700 years old. An Evangelistarium.
- N. Parchment, (Wake), more than 700 years old, containing the Four Gospels ornamented.
- O. Parchment, (Wake), about 600 years old, containing the Four Gospels.
- U. Parchment, of Univ. Library, Cambridge, (No. 496), (now Ff. i. 30), containing the Pauline Epistles with commentary of Photius.

<i>a</i>	MS.	Cod.	Bibl.	Reg.	2861
<i>b</i>	"	"	"	"	2865 ²
<i>c</i>	"	"	"	"	2866
<i>d</i>	"	"		Coislin.	19
<i>e</i>	"	"		Coislin.	195

- The two next following contain the Apocalypse only.
- H. Coislin. 229, of the 11th or 12th century, contains Apoc. c. xvi, v. 20, to end.
 - M. Coislin. 256, of the 12th century, contains the Apocalypse.
 - R. Coislin. 224, of the 10th century, or the beginning of the 11th, contains Acts, Epistles, and Apocalypse.
 - Q. Coislin. 18, of the 11th century, contains besides part of the Old Testament, Acts, Epistles, and Apocalypse, (*partially collated*).
 - S. Coislin. 196, contains the Epistles. The Catholic collated, the Pauline partially.
 - H. Coislin. 28, written A.D. 1056, contains S. Paul's Epistles with commentary.
 - M. Coislin. 204, contains a commentary on some of S. Paul's Epistles.
 - T. Coislin. 217, contains S. Paul's Epistles with commentary.
 - x.* Coislin. 30, contains S. Paul's Epistles with commentary.
 - y.* Coislin. 95, contains S. Paul's Epistles with commentary.
 - r.* MS. Uncial Codex of Library of S. Germain des Prez, No. 31, contains S. Paul's Epistles in Greek and Latin.

<i>a</i>	Bibl.	Reg.	Par.	2245
<i>b</i>	"	"	"	2245 ²
<i>c</i>	"	"	"	2246
<i>d</i>	"	"	"	2247
<i>e</i>	"	"	"	2248
<i>f</i>	"	"	"	2248 ²
<i>g</i>	"	"	"	2864
<i>h</i>	"	"	"	2870
<i>k</i>	"	"	"	2871
<i>l</i>	"	"	"	3427
<i>m</i>	"	"	"	3425
<i>n</i>	"	"	"	1885
<i>p</i>	"	"	"	2469

1. Colbert. 2844, of the 9th century.
 2. Colbert. 6123. Paper MS. about 400 years old.
 3. Colbert. 6504.
 4. Colbert. 3780.
 5. Colbert. 871. Paper MS. about 400 years old.
 6. Colbert. 5259, of the 10th or 11th century.
 7. Colbert. 4785. Paper MS. 400 or 500 years old.
 8. Colbert. 3002, of the 10th century.
 9. Wake. Parchment folio, 700 years old, contains Lectionary and New Testament.
- W. Wake. Parchment, small 4to. Given to the Archbishop by the Patriarch of Jerusalem, contains the Acts and Epistles with Scholia, and is 700 years old.
- Z. A Parchment of Dr Mead's, from the Monastery of Κώνσταντινούπολις, contains συναξάριον, and Acts and Epistles, and is 700 years old.
- A. Parchment Codex belonging to Emmanuel Coll. Cambridge, the gift of Mr Wright, contains the Epistles, and is more than 600 years old.
- I. Parchment Codex belonging to Christ's Coll. Cambridge, the gift of Mr Taylor, contains the Acts and Epistles, and is about 700 years old.
- O. Codex, *Luke* of the University Library Cambridge, (now Dd. xi. 90), contains the Acts and Epistles, and is about 600 years old.

(B. 17. 5.) Novum Testamentum Græcum cum versione Vulgata. Folio apud Sonnium, Lutetiae, 1628.

This volume is devoted *chiefly* to collations of the Latin Text.

The description of the four following MSS. is in Bentley's hand.

M. Codex (quatuor Evang.) literis aureis capitalibus ex Bibl. Harl. Londini. Folio. 1000 annorum.

- H. Codex (quatuor Evang.) literis minutioribus ex Monasterio S. Hilarii, ex Bibl. Harl. Londini. 4to. 1000 annorum.
- ξ. Codex Evangeliorum, literis Saxonice majoribus. 4to. ex Bibliotheca Lichfieldii, olim ex Monasterio S. Caddi. 1000 annorum. Continet Matth. Marc. Deficit in Luc. c. iii. 9.
- θ. Codex Græcus Evangeliorum in Membranis. 4to. 600 annorum. Ex Bibl. Harl. Non habet *lῶτα* subscriptum.

Then follows in the writing of J. Walker an account of 34 more MSS. of which 25 are Latin and 9 Greek.

- α. MS. Cod. Bibl. S. Germani a Pratis. 4to. Scriptum aureis literis uncialibus, in membranis purpureis, mille annorum. Continet maximam partem evangeliorum Matthæi et Marci.
- γ. MS. Cod. Bibl. S. Germ. a Pratis. Num. 23. 900 annorum. Scriptum cum *œ* frequenter, sæpius autem *e* cum cauda in medio verborum, litera crassiore. Continet Actus et Epp. Cath. et Apocalypsin. Prolog. Hieronymi præfigitur Ep. Jacobi, et tamen decantatus ille versiculus in Epist. Johan. c. v. in textu codicis omissus est, alia manu et atramento additus in margine.
- δ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 2245. 4to. vel folio parvo, literis uncialibus Græco-Latinum, continet S. Pauli Epistolas, excepta ad Titum, quæ excisa est.
- ε. MS. Cod. Membr. in Bibl. Reg. Paris. folio maximo, Num. 3562. Continet præter Vet. Test. 4 Evang. Actus ad c. xxviii. v. 2. *Paulus*,—post quod verbum excisa sunt 14 folia integra. Sequuntur omnes ejus Epistolæ, excepta ad Rom., præfatio et capitula in Apocalypsin, quæ deficit. Codex scriptus circa A.D. 876. tempore Caroli Calvi in cuius laudem in initio

libri scripti sunt plures versus literis aureis in membranis purpureis. Scriptus est cum *ae*, &c., nonnunquam *e* caudata.

- η. MS. Cod. Membr. in Folio maximo in Bibl. Reg. Paris. Num. 3561. Continet præter V. T. 4 Evang. Actus Epp. Cath. Epp. Paulinas cum Laodicensi, Apocalypsin. Scriptus est litera crassiore, fere semper cum *ae*, habetque circ. 900 annos.
- θ. MS. Cod. Membr. in Bibl. Reg. Paris. 2 vol. Num. 3563, 3564. in folio maximo. Continet 4 Evang. Act. Cath. Epp. (mutilas), Paulinas, et Apocalypsin. Scriptus est litera crassiore cum *ae* &c., sæpe *e* cum caudâ. Codex habet 800 annos.
- κ. MS. Cod. Membr. in Bibl. Reg. Paris. W. 3564². in folio maximo, continet Biblia, sed mutila. Evang. sed mutila. Act. Epp. Cath. Paulinas, sed mutilas. Scriptus litera crassiore cum *ae* et *e* caudata. Habet inter 700 et 800 annos. Tantus est inter Cod. η. et Cod. κ. consensus, ut existimem utrumque ex eodem exemplari descriptum. Sed Cod. η. melior est.
- λ. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3572. in folio maximo. Continet N. T. addita Ep. ad Laodicenses. Scriptus litera crassiore, fere semper cum *ae*, et habet circ. 900 annos. Cod. interpolatus est a manu secunda. Primæ scripturæ tantum rationem habui; secunda est ad θ.
- μ. MS. Membr. Cod. Bibl. S. Germ. a Pratis, Num. 15. in folio *lato*, continet N. T. omne (excepta Ep. ad Ephesios), et tria folia Pastoris. Scriptus est cum *ae*. Constat duabus columnis.
- ν. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 1. 2. Vol. II. Continet N. T. Scriptus anno Dom. 809. Specimen exhibet Mabillon, *Diplomat.* p. 363.
- ο. MS. Cod. Membr. Bibl. Reg. Paris. in fol. medio. Num. 3706; continet 4 Evang. (sed Johann. mutilum)

Scriptus est litera crassiore cum *ae* sæpissime, *e* cum cauda frequentius et nonnumquam *e* simplici. Rarissimæ sunt abbreviationes. Habet ad minimum 900 annos.

- o. MS. Cod. Membr. Bibl. S. Germ. a Pratis, Num. 4. in fol. grandi. Continet Partem V. T. N. T. (exceptis 2 ad Tim. ad Tit.; ad Philem. ad Hebr.) Contuli N. T. exceptis Evangelii. Habet inter 800 et 900 annos.
- π. MS. Cod. Membr. in Bibl. Reg. Paris. Num. 3706². 3706³. 2 vol. 4to. Continet Evangelia (sed mutila). Scriptus litera unciali cum *ae*, &c. Codex est mille annorum. Fuit olim ex libris Bigotianis Num. 5.
- ρ. MS. Cod. 4 Evang. literis aureis descriptus, Eccles. S. Martini Turonensis annorum circ. 1000.
- σ. MS. Cod. 4 Evang. Ecclesiæ S. Martini Turonensis, Num. 174. 900 annorum.
- τ. MS. Cod. 4 Evang. Majoris Monasterii prope Turones. (Lucæ mutilum). Habet supra 600 annos.
- υ. MS. Cod. Paulinarum Epp., Num. 116. Ecclesiæ S. Martini Turonensis circiter 700 annorum.
- φ. MS. Cod. Membr. Bibl. S. Germ. a Pratis. Num. 18. Continet 4 Evang. litera minuta et rotunda. Habet circ. 900 annos. Deest initium Lucæ.
- χ. Cod. Evangel. ejusdem aetatis qua Lichfieldiensis, et forte eadem manu scriptus. *Archiv. D.* 14. *Bodl.* Lucæ mutilus est.
- χ. Cod. Act. App. *Seld.* 30. *Bodl.* literis majusculis, Capp. xiv. xv. mutila. Habet plus quam mille annos.
- χ. Cod. Paulin. Epp. *Bodl. Laud. E.* 67. literis Saxonice, 900 annorum.
- γ. Cod. Evang. Coll. Div. Johann. Oxon. minutissimis literis emendate scriptus. 800 annorum aut supra.
- χ. GRÆCA. Evang. (*Bodl. Marsh.* 24.) Carta et Pergameno 600 annorum.
- ψ. 4 Evang. literis Capitalibus. Bibl. Bodl. (1200 annorum).

- C. Cod. Evangeliorum, lit. Hibernicis, 800 annorum, ex Coll. C. C. Oxon. Mire concordat hic codex cum codicibus evangeliorum ξ. et χ. in lectionibus singularibus.
- χ. Græc. Cod. Evang. *Baroc.* 3. *Bodl.* 600 annorum.
- α. Evangelistarum literis magnis. 700 annorum. *Baroc.* 202. *Bodl.* (Millii *Bodl.* 3).
- γ. N. T. (excepta Apocalypsi). *Bodl. Laud. C.* 63. Millii *Laud.* 2. 500 annorum.
- κ. Quatuor Evang. Græca. (*Bodl. Seld. Plut. Sup.* 29). (A. D. 1338). Millii *Seld.* 2.
- κ. Apocalypsis Græce.
- δ. Quatuor Evang. nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, annorum 700.
- ε. Quatuor Evang. *Bibl. Mori.* nunc *Cantab.* A. D. 1297.
- ο. Cod. N. T. (excepta Apoc.) in eadem Bibliotheca, annorum circ. 600.
- τ. Cod. N. T. (excepta Apoc.) nuper in Monasterio *Pantocratoris*, in Monte Atho, nunc meus, scriptus in Monte Sina A.D. 1316. Habet argumenta inedita Cosmæ Indicopleustæ ad quatuor Evangelia: argumenta incerti ad Actus: argumenta OEcumenii ad Epp. omnes.

(B. 17. 14.) Sancti Eusebii Hieronymi Divina Bibliotheca (Benedictin. Ed.) Parisiis. Apud Joannem Anisson. 1693.

The portion of this volume which contains the New Testament was used by Bentley as a Thesaurus of Collations of Latin MSS.

For the following careful account and summary of them, as well as for other assistance most kindly and promptly rendered, the Editor is indebted to his friend, the Rev. Fenton J. Anthony Hort, Vicar of S. Ippolyts, Herts., late Fellow of Trinity College, Cambridge.

P. 1439. *Ante Evangelia.*

- D. Codex quatuor Evang. ex Biblioth. Cotton. in quod jurabant reges Saxonici cum coronarentur.
- W. Codex quatuor Evang. 700 annorum 4to. Scriptura Hibernica, Biblioth. Harleianæ; sed furto subreptus ex Biblioth. Regis Galliarum.
- ξ. Codex Evang. plus mille annorum, sed imperfectus: ex ecclesia Dunelmensi. Folio.
- φ. Cod. Matthæi et Marci ex Bibl. Cotton. plus mille annorum. 4to.
- P. MS. Regium quatuor Evang. folio ampio quadrato, purpuratis sæpe membranis, plus mille annorum, in Bibliotheca R. Angliae.
- MS. R. notat MS. Regium in Bibliotheca Regia Westmonasterii, in folio grandi; plus 800 annorum, tota Biblia continens.
- T. notat MS. in Coll. Trinitatis Cantabrigiæ, 4to. magno, continens quatuor Evangelia, 800 annorum.
- S. notat MS. in Coll. Trin. 4to. literis Saxonicas, plus 800 annorum, continens Pauli Epistolas.
- B. Codex Collegii Sti. Benedicti 4to. Quatuor Evangeliorum, litteris capitalibus. Annorum mille. Cod. hic semper scribit *sequutus, loquutus &c. Moses sine y.*
- C. folia quedam Lucæ et Johannis, Coll. S. Benedicti, mille annorum.
- K. Codex Evang. plus mille annorum, litteris capitalibus, ex Bibliotheca Dunelmensi, folio.
- Z. Codex Evang. Bibliothecæ Harleianæ plus mille annorum litteris capitalibus sine distinctione verborum: volum. 8vo. furto subreptum e Bibliotheca Regis Galliarum ab Aymoin.
- G. Cod. quatuor Evangeliorum in Bibl. Cottoniana, Æthelstani Regis donum, fere mille annorum.
- X. Liber Lucæ et Johannis 4to. litera Saxonica, mille annorum, in Bibliotheca Publica Cantab.

- O. Athelstani Codicem quatuor Evang. in 4to. mille fere annorum ex Bibliotheca Regia.
- H. notat MS. Regium in 4to. quatuor Evangeliorum mille annorum, in Bibl. Regis Angliae.
- A. notat MS. Regium in 4to. quatuor Evangeliorum, 900 annorum. Ibidem. Est ab eodem cum T. et per omnia consentit fere. Erat Regis Cnuti.
- M. notat textum Evangelii Johannis, ante Augustini commentarium MSum 700 annorum.
- F. Codex Richardi Mead Med. Doct. quatuor Evangeliorum ex monasterio Beneventi, literis capitalibus sine distinctione verborum, annorum mille vel amplius.
- Y. Codex Cottonianus (ex Biblioth. Dunelmensi) folio, mille fere annorum, cum versione interlineari Saxonica. Pulcherrime scriptus. Continet quatuor Evangelia.

P. 1558. *Ante Actus Apostolorum.*

- O. MS. continens Actus Apostolorum, 500 annorum cum glossis, quarum omnibus fere, quas hic excerpti, litera B. prefixa est; quæ Bedam, ut opinor, notat.
- ψ. Codex Bibliorum Eccl. Dunelmensis, folio, 600 annorum.
- ξ. Codex Ecclesiæ Lincolniensis, folio, 800 annorum.

P. 1591. *Ante Ep. ad Romanos.*

- Cod. a. fragmentum aliquot foliorum, surreptum e Bibliotheca Regis Galliae (Vide Epist. Catholicas), 800 annorum.
- Cod. B. Epistolarum Pauli 600 annorum in Bibl. Regia E. 1096. Ibidem habetur Apocalypsis.
- M. Cod. Bibliothecæ Harleianæ Epistolarum et Apocalypses, annorum plus 900, e Bibliotheca Regis Gallicarum surreptum.

P. 1643. *Ante Ep. I. ad Thess.*

- ω. Biblia Coll. Trin. folio ingenti, 500 annorum.

P. 1675. *Ante Epp. Catholicas.*

- a. Fragmentum Epistolarum Catholicarum, 800 annorum, folio, excisum ex codice Bibliorum in Bibliotheca Regis Galliae per Aymoin.
- γ. Aliud Fragmentum, folio, 600 annorum.
- ξ. Codex Lincolnensis, 600 annorum.
- D. Epistola S. Jacobi collata cum Expositione Venerabilis Bedæ Msta. 600 annorum in Bibliotheca Regia West.

P. 1679. *Ante Ep. I. S. Petri.*

- γ. Fragmentum septem foliorum (in folio) surreptum et abscisum ex codice 600 annorum in Bibliotheca Regis Galliae, per Aymoin, nunc in Bibliotheca Harleiana.

P. 1685. *Ad II. Pet. ii. 16.*

- φ. Fragmentum duorum foliorum (in folio) furto subreptum ab Aymoin de Bibliotheca Regis Galliae. Excisum est de libro 800 annorum.

P. 1694. *Ante Apocalypsin.*

- ξ. Codex Ecclesiæ Lincolnensis, 800 annorum.
- H. Codex Regiæ Biblioth. 600 annorum, *Lit. E. n. 1106.*
- B. Codex Regiæ Bibliothecæ 600 annorum, *Lit. E. n. 1096.*

Evangelia.

	SÆC.		SÆC.
A. Regius, olim Cnuti	IX	P. Reg. purp.	(VIII)
A. C. C. Cantab. [CCLXXXVI] VIII		R. Reg.....	(x)
C. C. C. Cantab. [CXCVII] (fragm. Lc. et Jo.)	VIII	T. Trin. Cantab.	XI
D. Cott. Regum Sax.....		W. Harl. olim Paris	X
E. Cott. olim Athelst.	VIII	X. Acad. Cant. (Lc. et Jo.) ...	VIII
F. Mead. olim Beneventi	(VIII)	Y. Coll. Dunelm. [Nero. D. IV.]	VIII
H. Regius.....	VIII	Z. Harl. [1775] olim Paris.....	(VIII)
K. Dunelm	(VIII)	ξ. Dunelm.	(VIII)
M. (Jo. prefixus Aug.)	XI	φ. Cott. (Mt. et Mc.)	(VIII)
O. Reg. olim Athelst.	VIII	ψ. Dunelm.	XII]
		[ω. Trin. Cant.	XIII]

Act. Apost.

	SÆC.		SÆC.
O.	XII	[ψ. Dunelmensis	XII]
R. Regius.....	X	[ω. Trin. Cant.....	XIII]
ξ. Lincolniensis	X		

Epp. S. Pauli.

B. Reg. E. 1096	XII	a. Fragm. olim Paris	X
M. Harl. [1772] ol. Paris.	(IX)	[ψ. Dunelmensis	XII]
R. Reg.....	X	[ω. Trin. Cant.....	XIII]
S. Trin. Cant. [B. 10. 5].....	(X)		

Epp. Catholicæ.

D. Bedæ MS. Reg.....	XII	ξ. Lincolniensis	X
M. Harl. [1772] ol. Paris	(IX)	φ. Fragm. ol. Paris.....	
R. Reg.....	X	[ψ. Dunelmensis	XII]
α. Fragm. ol. Paris.....	X	[ω. Trin. Cant.....	XIII]
γ. Fragm. Harl. ol. Paris	XII		

Apocalypse.

B. Reg. E. 1096	XII	ξ. Lincolniensis	X
H. Regius E. 1106	XII	[ψ. Dunelmensis	XII]
M. Harl. [1772] ol. Paris	(IX)	[ω. Trin. Cant.....	XIII]
R. Regius.....	X		

Of these MSS. ψ. and ω. are seldom cited. Some MSS. are undoubtedly older than Bentley supposed; but his estimates of date are obviously rough. B. and C., preserved in the Parker Library of Corpus Christi College, Cambridge, have been described and partially collated by Mr J. Goodwin in the Transactions of the Cambridge Antiquarian Society for 1847. B., supposed by some to have been brought to England by St Augustine of Canterbury, is a very pure copy of the Vulgate. C., which contains now only fragments of St Luke and St John, has occasional traces of an older version; according to Mr Goodwin the older parts are said to have once existed in the Cottonian Library (*Otho. c. 5*; perhaps φ. of Bentley), but to have probably perished in the fire of 1731. Y. is the 'Lindisfarne' MS., with an interlinear Northumbrian Gloss, of which St Matthew's Gospel was edited for the Surtees Society by Mr Stevenson in

1854. Z. has been described and partially collated by Griesbach (*Symb. Crit.* i. 307—326).

(B. 17. 6.) For an account of this volume, see above, pp. xx, xxi.

(B. 17. 13.) *Novum Testamentum Græcum, studio et labore Joannis Millii, S.T.P. Oxonii. E theatro Sheldoniano, 1707,* was used by Bentley chiefly for the reception of his citations from Origen, several specimens of which will be found in the following pages.

(B. 17. 20) is a small folio containing miscellaneous papers.

Besides the Rulotta Collation of the Vatican and the specimen Collation made by Bentley's nephew for the verification of Mico's work, there is little in it of any interest in relation to Greek Testament criticism. It contains, however, the originals of the correspondence with Dr Delany and Mr Doyle respecting the Dublin MS. containing 1 John v. 7, and a Collation of a Latin MS. of the New Testament with the following title: “*Grand Manuscrit de St Aubin d'Angers de l'année 900 selon le P. Mabillon*¹.
Also the original of T. Rud's letter to Bentley (Oct. 22, 1722), and the sheets containing the collation of the Dublin fragments of the Gospels marked K. in the margin of (B. 17. 14)². There are also Collations of MSS. of the Septuagint and other curious remains, which prove Bentley to have been, in the literal sense of the words, “*Virum in volvendis lexicis satis diligentem.*”

Perhaps Bentley's labours on Origen may also claim a place here. His Collations (which are in Trinity College Library) were made in the folio edition, Huetii (Parisiis 1679).

The Commentary on St Matthew bears this note in Bentley's writing:

¹ See Monk's *Life*, Vol. II. p. 287.

² Bentley's *Correspondence*, Vol. II. p. 592.

“Collatus ad Cod. MStum Holmiensem qui nunc est in Bibl. Coll. Trin. Cant.”

The Commentary on St John is also noted as follows:

“Collatus ad Cod. MStum Chartaceum ab Italo, ut videtur, scriptum in Bibl. Bodleiana, Oxonii, Num. Ea. 2. 6. 7. 8.”

The Editor's warmest thanks are due to the Master and Seniors of Trinity College for their kindness in lending the MSS. necessary for the execution of this work, and for the liberality with which they encouraged its publication. He desires also to acknowledge the many kind offices of his friend the Rev. J. Glover, M.A. Librarian of Trinity College.

STOTFOLD VICARAGE, NEAR BALDOCK,
Christmas, 1861.

NOTÆ

IN TEXTUM NOVI TESTAMENTI

TAM GRÆCUM, QUAM LATINUM.

MONITUM.

QUIBUS notis præfixus est asteriscus, eæ non e schedis libri cui numerus est B. 17. 6, sed e marginibus aliorum Bentleii bibliorum, excerptæ sunt.

NOTÆ IN EVANGELIUM S. MATTHÆI.

I. 12. Hier. in *Danielem*, III. 1075. Duo sunt Joachin et Joachim, quod ignorans Porphyrius calumniam struit Ecclesiæ suam ostendens imperitiam dum Evangelistæ Matthæi arguere nititur falsitatem. Chrysostomus in Commentario MSto. Ἐν τῇ ἑσχάτῃ μερὶ δώδεκα θεῖς γενεὰς δεκατέσσαρας αὐτὰς εἶναι ἔφησεν, ὅτι τὸν χρόνον τῆς αἰχμαλωσίας εἰς γενεὰν ἔταξεν ἔτι δὲ καὶ αὐτὸν τὸν Χριστὸν πανταχόθεν ἀνάπτων ἡμῖν αὐτόν.

*III. 4. ἀκρίδες. *Targum Jonathan ad Exod.* x. 19. Non reicta est locusta in universo termino Ægypti, adeo ut quas in vasis in cibum saliverant eas etiam ventus abs-tulerit.

Tavernier saith, ‘they swarm all along the Persian gulf, and that in Ormus, at little shops, these locusts are sold fried in butter to those that love that sort of diet.’

P. Angelico in Lexico ait: Locustas aquâ coctas et sale conditas Arabibus in magno pretio esse.

Et Martianæus. Sinæ a locustarum cibo non abhorrent, elixasque non pauci in deliciis et pretio habent.

Cibus S. Joh. Baptistæ ἀκρίδες quas sunt qui exponunt esse ἀκρεμόνας δένδρων. Sic Seneca, *Ep.* 110. Tunc te admirabor si non contempseris etiam sordidum panem: si tibi persuaseris herbas, ubi necesse est, non pecori tantum sed homini nasci: si siveris cacumina arborum explementum

esse ventris, in quem sic pretiosa congerimus tanquam recepta servantem.

Eustath. *ad Dion.* 31. *oi δὲ Νασαρῶνες—έσθίουσιν ἀττελάβοντο πρὸς ἥλιον ξηράναντες.* εἶδος δὲ ἄκριδος ὁ ἀττέλαβος.

III. 14. Cod. D. Lat. vet. ‘Ego abs te opus habeo baptizari.’ Ergo legebat Gr. vet. ἐγὼ ὑπὸ σοῦ χρ. ἐχθαπτ.

IV. 22. ‘relictis retribus.’ Atqui omnes Græci et Eusebius, τὸ πλοῖον. Cod. D. (Lat.) ‘relinquentes navem et patrem.’ Ductum ex v. 20.

V. 4, 5. Transponendi versus 4 et 5. Sic Cod. D. Gr. et Lat. et Vulg. et Origenes, clare, et Hilarius in *Comm.* p. 621. Sed Tertull. *de Patientia*, c. 11, hoc ordine: Pauperes spiritu—lugentes—mites.

V. 19. Videtur legendum καὶ διδάξῃ οὐτως, μέγας, κλ. ut in commate priore. Sed omnes Gr. et Lat. οὗτος, hic.

V. 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, benedicite maledicentibus vos. Cod. D. Gr. Lat. Sed omittit Origenes. Traducta ex Luca.

ὑμᾶς deest in Cod. D. qui habet ὑπὲρ τῶν et ‘pro columniantibus et consequentibus vos.’

Signum hoc τὸ ἐπηρεαζόντων et alia traducta esse ex Luca.

V. 47. Lucifer. p. 96, ‘amicos vestros.’ φίλους pro ἀδελφούς ut plerique Græci Codd.

VI. 1. δικαιοσύνην Codd. B. D. Hier. iv. 518: ‘Cavete ne justitiam, hoc est, eleemosynam vestram fac...’

*VI. 2. μὴ σαλπίσατε. Achill. Tatius, p. 507. αὕτη δὲ οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ ὑπὸ κήρυκι μοιχεύεται.

VI. 9. De voce ἐπιούσιος, vid. Fabricium *de Apocryphis*, p. 367. Cyprian. 141, ‘Cotidianum.’

*VI. 11. δὸς ἡμῖν σήμερον... Hinc discimus a Deo petere non magnas opes, tantum ea quae ad vitam victimque necessaria sunt. Hdt. I. οὐ γάρ τοι ὁ μέγα

πλούσιος τοῦ ἐπ' ήμέρην ἔχοντος ὀλβιώτερός ἐστιν. Multa hujus modi in excerptis Græc. Trag. et Com.

VII. 6. Cyprian. 79. Et conversi elidant vos. Cod. Reg. 4to et Corb. allidant. Nota ῥήξωσιν et ῥάξωσιν. Tertull. *ad Uxorem*, II. 5, ‘et conversi vos quoque evertant.’

VII. 13. Hilar. 638. ‘Quam lata et spatiose via,’ et sic plane Lucif. p. 97 et 338, omissio πύλη. Cyprian. 64. ‘Quam lata et spatiose est via’ (MS. Reg. fol. ‘Quid lata’), ‘quam arta et angusta est via’ (MS. Reg. ‘Quid arta’) utробique omissio πύλη. Hier. *ad Ephes.* 358: ‘lata et spatiose via,’ omissio πύλη. Hier. IV. 518: ‘Quam arta via et angusta est.’

VII. 23. ‘Et tunc jurabo quia non novi vos.’ Etiam cum jurejurando eos non novit, &c. Hil. 1027. legebat ὁμόσω. Cyprian. 73: ‘Et tunc dicam illis,’ Edd. et MSS. et 114. Vet. Lib. Cypr. ascriptus, p. 25: ‘et in nomine tuo virtutes magnas fecimus, respondendo eis *etiam cum jurejurando*, Quia numquam cognovi vos.’

VII. 24. ὁμοιωθήσεται. Cod. B. vid. Millium.

VIII. 30. Vulgatus legebat οὐ μακράν.

IX. 18. An ἄρχων τις?

X. 35. διχάσαι νιόν. ‘separare filium.’ Cod. D. Gr. Lat. et Cod. H. et Hilar. 659. Recte νιὸν pro αὐον.

Hieron. II. 618: hominem contra patrem suum. Sed III. 128, 351 (IV. 518): virum adversus proximum suum. (Vid. Luc. XII. 52.) III. 1551: virum adversus patrem suum. Lege νιὸν, et sic Michæas, c. 10*, unde hoc petitum est. Euseb. *in Psalm.* p. 193. 34-5-6: διχάσαι αὐον. αὐον pro νιόν, et omissio αὐτοῦ—αὐτῆς—αὐτῆς.

XI. 23. ἔμεινεν Codd. B. C., id est, σόδομα ut ‘Ιεροσόλυμα. Quære an in Vulgato legendum ‘mansisset’?’

*XIII. 7. Xen. *Œcon.*: ὑλη ἀπὸ τῶν ὑδάτων συνεξορμᾶτῷ σίτῳ καὶ παρέχει αὐτῷ πνιγμόν.

* [? c. VII. 6] Ed.

XIII. 23. *N. B.* ‘aliud.’ Sic Cod. D. Quodam c, quod autem lx, quod autem xxx. An leg. ‘alius’?

XIII. 24. *σπείροντι*, ‘seminanti,’ Cod. D., et Cod. P. ‘seminat.’ Sed vide Millium, et lege *σπείραντι*. Sic Cod. B.

XIII. 25. *ἐσπειρεν*, ‘superseminavit,’ Cod. D. Chrys. *ἐσπειρε*. Sed lege *ἐπέσπειρεν*. Vid. Millium.

XIII. 35. Hier. II. App. 316. Dicitur in Matthæo. Hæc facta sunt ut impleretur quod scriptum est in Asaph propheta. Sic invenitur in omnibus veteribus codicibus. Sed homines ignorantes tulerunt illud et posuerunt Isaiam. Et hæc impegit Christianis Porphyrius.

XV. 33. *πόθεν. οὖν. ημῖν.* Unde ergo nobis Cod. D. eleganter. ‘Unde mihi lapidem? quorsum est opus, unde sagittas?’

XV. 39. *Μαγαδαν* Codd. D. B. Variatio orta ex similitudine literarum Δ. Λ. d. I. ut *βεελζεβουδ*, *βεελζεβουλ*.

XVI. 9. *in. in.* desunt Codd. pluribus. An legendum ‘quique panum quinque milium hominum.’ Error ex notatione.

XVI. 20. *τότε ἐπετείμησεν τοῖς μαθηταῖς.* Sic *τινὰ τῶν ἀντιγράφων* teste Origene. Et ita plane Cod. D. ‘Tunc comminatus est discipulis suis.’ In Cod. B. *διεστείλατο* manu recentiore post rasuram.

* XVII. 11. Bene Syria . . . מְדִינָה יְשֻׁלָּם ‘ut omnia compleat.’ Hesych. *ἀποκατάστασις—τελείωσις.*

*XVII. 15. *σεληνιάζεται*, hoc est, ‘comitiali morbo laborat.’ Artemid. II. 12: ὁ κυνοκέφαλος σημαίνει νόσον τὴν ιερὰν καλουμένην, φασὶ δὲ καὶ τὴν νόσον ταύτην οἱ παλαιοὶ ἀνακείσθαι τῇ σελήνῃ.

XVIII. 9. *μονόφθαλμον*, ‘luscum.’ Cant. Cod. ‘Uno oculo,’ omisso ‘cum.’ Cod. Z. ‘Cum unum oculum.’ Ergo lege ‘unoculum.’ Gloss. Gr. *μονόφθαλμος*, lucus, unioculus. Plautus, ‘Unocule, salve.’

XIX. 7. Omittit *αὐτήν*. Cod. D. Gr. Lat. et Origenes. Nam ad omnes pertinet, non *αὐτήν*.

XXI. 9, 15. Origenis Catena in Psalmos MSta post versus istos citatos, *ζητήσεις δὲ* inquit *πότερον ταῦτόν ἐστιν οἴκος Δανίδ καὶ νιὸς Δανίδ*, καὶ εἰ μὴ *ταῦτόν ἐστιν, ημάρτηται τὸ κατὰ Ματθαῖον γραφικῶς, ὄφειλον ἔχειν ἥτοι δῆς τῷ οἴκῳ Δανίδ ἥτοι τῷ νιῷ Δανίδ*.

Ergo in uno ex versibus erat *οἴκω*, in altero *νιῷ*.

XXI. 44. Omitt. Cod. D. et videtur ex Luca trajectum iisdem verbis. Nam Origenes hic *πᾶς* pro *καλ*:

XXIII. 14. Totus versus deest in Codd. B. D. Gr. Lat. in MSS. Vulg. omnibus et editione Martianæi. Miror unde hic habuerit. Habetur apud Steph. et Lovan. Deest Origen. Vide Millium. Extat in editione Argentor. Habetur apud Hilar. in *Matth.* p. 725, et in Codice H. Harlei. et numerus Canonis ccxxxiii. solus hic apponitur non sequenti ut in Codd. aliis.

In 3 Codd. Walkeri v. 14 preponitur *τῷ* 13.

XXV. 1. *Νύμφην*, ‘sponsam.’ *Noctu* ad sponsi domum accersebant. Aristoph. *Nubes*, p. 114 [v. 1128].

Et vide Catullum in *Carm. Nupt.* LXIII.:

‘Sponsus accersebat sponsam domum suam.’

Ter. *Adelph.* IV. 5: ‘Abi domum ac deos comprecare uxorem ut accersas.’ Et v. 7: ‘Sed cur non domum uxorem accersis.’ Et mox: ‘Tu illas abi et traduce.’ Servius ad *Verg. Eclog.* VIII.: ‘Mopse novas incide faces, tibi ducitur uxor.’ Varro in *Aitiis* dicit ‘sponsas faces præire quod antea non nisi nocte ducebantur ab sponsis.’

XXV. 14. Quidam Gr. et Lat. Codd. sic distinguunt,

ἀπεδήμησεν. εὐθέως δὲ πορευθεὶς
est. Statim autem abiit.

XXV. 21. Cod. A. εὐ... Fuit, credo, εὐγε. Et sic v. 23.

XXV. 25. Chrys. III. 157: ἔχεις τὸ σὸν σῶον. N.B.

XXV. 41. Cyprian. 51, 59: ‘quem paravit pater meus diabolo et ang.’ Et sic Irenæus, 263, ubi vid. Grabium. Et sic Cod. D.: ὁ ἡτοίμασεν ὁ πατήρ μου. Et sic 2 Codd. Martianæi.

XXV. 46. Cyprian. 51: ‘et ibunt in combustionem æternam; justi—’ (MS. Reg. om. ‘æternam’). καῦσιν προκόλασιν. Et sic 59: sed ibi MS. Reg. in 4to, ‘in ignem æternam,’ p. 207, ‘combustionem æternam’ Edd. et MSS.

XXVI. 53. Vulg. legebat παραστῆσει μοι ἄρτι. Vid. Millium.

*XXVI. 67. ῥαπίζειν nunc pugno ferire significat, Achill. Tat. ῥαπίζειν κατὰ κόρρης, nunc baculo Arist. Meteor. II. ῥαπιζόμενος ὁ ἀὴρ παντοδαποὺς ἀφίησι ψόφους, et post ῥαπιζόμενον τοῦ ὑγροῦ quod prius dixerat ὅταν τὴν θάλαττάν τις ῥάβδῳ τύπτῃ [II. 9 fin.]. Esdr. III. 4. ἐρράπιζε τὸν βασιλέα τῇ ἀριστερᾷ. Vulgat. ‘palma cædebat.’ Matt. xxvi. 68. ‘palmas in faciem ejus dederunt.’

XXVII. 2. An legendum in Vulgato ‘abduxerunt’?

XXVII. 9. Ἰηρεμιον Codd. A. C. Euseb. ut ed. Euseb. ibid.: ‘Jeremias pro Zacharias fraudene Judæorum an negligentia librariorum.’ Vide ipsum Dem. p. 481. Vide et Hieronym. II. App. 317, et IV. 251.

XXVII. 35. ἵνα—κλῆρον. Omitt. A.B.D., &c. Omitti potuit ob κλῆρον—κλῆρον. Habet Euseb. et Pseudath. 80.

NOTÆ IN EVANGELIUM S. MARCI.

I. 40. Leg. ‘dicit.’

II. 4. Cod. D. *προσεγγίσαι*, ‘accedere.’ Vulg. legebat *προσένεγκαι* ut codd. quidam. Cod. B.

Vulg. ‘patefacientes,’ legebat *ἐξανύξαντες*. Glossar. *ἐξανόγω*, patefacio, et patescit, *ἐξανόγεται*.

II. 26. Hier. iv. 253: ‘non licebat vesci.’

Idem in Samuele non Abiathar sed Abimelech, i. 21.

III. 17. Hier. iii. 1076: “‘Filii tonitrui’ quod non ut plerique putant ‘boanerges,’ sed emendatius legitur ‘bene-reem.’”

IV. 18. *καὶ ἄλλοι*, ‘et alii sunt.’ Codd. B. D. Recte: nam *οὗτοί εἰσιν* bis repetitur invenuste, unde A posterius ejicit cum aliis multis.

IV. 21. Lege *μήτι ἔρχεται ὁ λύχνος*;

IV. 28. Cod. B. *πλῆρες σῖτος*. An ut *πλοῦτος*, *ζῆλος*, &c.?

*V. 13. Forte leg. *αὐτοῖς*. *Εὐθέως δὲ ἐξελθ.* vel *ἐπέτρεψεν αὐτοῖς ὁ Ἰησος καὶ εὐθέως*.

V. 23. An legendum ‘deprecatur’?

V. 42. Hier. iv. 251. *Tibi dico* cum in Hebræo tantum ‘Puella surge.’

VI. 23. Cod. D. καὶ τὸν ἡμισυ. ‘licet dimidium.’ Lege καίτοι.

VI. 28. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν. ‘Et cum abisset decollavit eum in carcere.’ Sic Cod. D. Sed B. C. καὶ ἀπελθών.

An Vulgatus dedit ‘et abiens decollavit’? Illud additamentum ‘in disco’ (ut sæpe fit) extrusit alterum.

VI. 35. Recepta lectio traducta est ex Matthæo xiv. 15, ipsis verbis: ‘Desertus est locus et hora jam præteriit.’ ᾧρα ἡδη παρῆλθεν. Mendum vetustissimum. Cod. D. Gr. ut edit. et Lat. ‘Quia desertus est locus, et hora multa.’

VI. 36. ἀγοράσωσιν ἑαυτοῖς τι φαγεῖν. Καὶ ἀποκριθεῖσ. ‘Emant sibi quod manducant.’ Et sic in Vulg. ‘cibos quos,’ interpolatum pro *quod*. Quidam enim codd. Millii et Cod. B. ἀγοράσωσιν αὐτοῖς τι φάγωσιν. Sic viii. 2: καὶ οὐκ ἔχουσι τι φάγωσιν.

VI. 37. δὴν. διακ. egregie Cod. A.

ἀγοράσωμεν—δώσωμεν, ‘emamus—danimus.’ Cod. D. Sed MSS. quidam Vulg. ‘ememus.’ Imo recte Cod. A. δώσομεν et B.

VI. 44. Cod. D. delet τοὺς ἄρτους. Vid. c. viii. 9, et vi. 52.

VI. 52. συνῆκαν, ‘intellexerant.’ Cod. D. et plures MSS. Vid. c. viii. 9.

VI. 56. An corrigendum ‘tangebant eam,’ sc. ‘fimbriam’?

VII. 2. ἐμέμψαντο. Delent B. Wolfii et Codd. A. B. et plures apud Millium. Et Cod. D. non ἐμέμψατο sed κατέγνωσαν. Delendum videtur, ut sit Hyperbaton.

VIII. 1. Cod. D. πάλιν πολλοῦ ‘iterum cum multa turba esset.’ Cod. B. πάλιν πολλοῦ. Cur hic πάμπολλος ὄχλος cum fuerit ad quatuor millia tantum? Et capite sexto πολὺς ὄχλος quinque millia fuerint. Ex ΠΑΛΙΝ factum ΠΑΜ.

VIII. 9. τὸ περίσσευμα τῶν κλασμάτων, 'quod superaverat fragmentorum.' Cod. D. Recte. Numquam plura-liter habetur.

VIII. 22. αὐτῷ, Cod. D. 'impositis manibus illi.' αὐτῷ, Cod. B. Ergo mutavit Hieronymus, et recte. Nam illi esset in corpus totum, caput: sed illius (Christi) est in oculos cæci. At v. 25, πάλιν iterum imponit manum super oculos ejus. Ergo jam super oculos. Ergo αὐτοῦ, ut Cod. A.

VIII. 25. ἀναβλέψαι τηλαυγῆς ἀπαντα, Cod. C. N.B. ἀναβλέψαι semper intransitivum est. Ergo vel διαβλέψαι, vel ἐμβλέψαι, vel βλέψαι.

VIII. 35. Cod. D. 'salvam faciet eam' (et delet οὐτος, ut Cod. A). Recte, σώσει, 'salvam faciet,' αὐτὴν, 'eam.' Sed nostri tamen omnes 'eam faciet.'

VIII. 37. Cod. D. 'commutatione.' Erratum scriptoris.

IX. 11. ὅτι, 'quid ergo.' Vide infra, v. 28.

IX. 15. Dele 'et expaverunt.' Est varia interpretatio.

IX. 18. Cod. D. ράσσει, 'applantat.' Et hoc est ALLIDIT humo, non ρήσσει. At Glossar. vetus, Allido, ρήσσω. Sed ibi lege ράσσω. Vid. v. 20.

*ρήσσει, ράσσει, D. Illud malo. ράσσειν est antagonistam in lucta dejicere. Vide Artemidorum, Lib. I. c. περὶ πάλης.

IX. 20. Cod. D. ἐτάραξεν αὐτὸν, 'conturbavit eum,' et πεσὼν ἐπὶ... 'et elisus in terra volutabatur spumans.' Sed ἐσπάραξεν, A, &c. συνεσπάραξεν, B. Sed cur πεσὼν ἐπὶ τῆς γῆς, quia ἐσπάραξεν laceravit, laniavit? Immo ex superiori ράσσει sine dubio hic legendum ἐρράξεν αὐτὸν et inde apposite additur καὶ πεσὼν, &c.

IX. 21. MSS. 'hoc ei accidit.' At recte Cod. D. τοῦτο γέγονεν αὐτῷ, 'hoc accidit ei.'

IX. 45. Cod. D. εἰς τὸ πῦρ τὸ ἄσβεστον, 'in ignem inextinguibilem.' Sed Cod. C. delet εἰς...ἄσβεστον. Inde forte interpolatum.

X. 12. Cod. D. καὶ ἄλλον γαμήσῃ, ‘et alium duxerit:’ ubi ordo servatur.

X. 16. Cod. D. καὶ προσκαλεσάμενος αὐτὰ ἐπίθει, ‘et convocans eos imponebat.’ Recte, ut opinor: illud sumtum ex ix. 36, καὶ λαβὼν τὸ παιδίον καὶ ἐναγκαλισάμενος αὐτό. At ibi unus tantum, hic multi: et ἐναγκαλ. majus est quam ‘manus imponere.’ Tum et Luc. xviii. 16 in hac ipsa historia, καὶ προσκαλεσάμενος αὐτὰ εἰπεν ἄφετε τὰ παιδία, &c.: et Matth. xix. 13. ἐπιθεὶς αὐτοῖς τὰς χεῖρας, nihil de complexatione.

*X. 21. ἥγάπτα αὐτόν, i. e. ἐπήνεστε. Ovid. II. Am.: ‘Sis licet antiquo Nireus adamatus Homero.’ σκευὴ εἰς ἐπανον. Paul. Apos. αἴνειν et ἐπανεῖν, ‘amare,’ ap. Callimachum, p. 33, 37, et alibi.

X. 21. Codd. B. C. D. delent ἄρας τὸν σταυρόν. Neque habet Matthæus. Athanas. 875: καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ λαβὼν τὸν σταυρὸν σου ἀκολούθει. Irenæus, 18: ἄρας τὸν σταυρὸν αὐτοῦ ἀκολούθει μοι. Vetus Lat.: ‘Tol-lens crucem sequere me.’

X. 30. ὁς ἀν μὴ λάβῃ, ‘Qui non accipiet.’ Cod. D. OCAN ΕΑΝ, facilis mutatio.

XI. 1. Origenes clare delet Βηθφαγή.

XII. 14. Lege in Latinis, “Cæsari annon? dabimus, annon dabimus?” Excidit ob repetitum.

XII. 26. Distingue ἐν τῇ βιβλῷ Μωσέως ἐπὶ τῆς βάτου, ὡς εἰπεν, id est, loco ubi agitur de Rubo ardente. Vid. Dominum Jablonski in præfatione ad Sacra Biblia Hebræa.

*XII. 28. πάντων πρώτη; ut Terentius, ‘Omnium rerum primos;’ et Horat. ‘Pulcherrime¹ rerum.’

XII. 30. Pro τῆς διανοίας, Hilar. 999, ‘Ex totis visceribus tuis.’

XII. 31. ὁμοία αὐτη, ‘simile illi.’ Cod. D. et Hilar. 999. Cyprian. 114. ‘simile huic,’ 151.

¹ [Dulcissime rerum] Ed.

XII. 40. Forte scribendum, ‘sub obtentu prolixo orantes.’ Vid. Luc. xx. 47.

XIV. 8. *μυρίσαι*, ‘unguento unguere.’ Cod. D. Recte. Nam ‘unguere’ absolute est ἀλεῖψαι, *χρίσαι*.

XIV. 20. Cod. D. ut Græc.: ‘dicere illi singuli numquid ego et *alius* numquid ego?’ Sed Codd. B. C. delent. An omissum casu ob homœoteleuton? an judicio ejectum? Quorsum ἄλλος... si jam *singuli*?

XIV. 36. Sic MSS. Sed Cod. D. δύναται πάντα σοι ἔστιν, ‘possibilia omnia tibi sunt.’ Mutavit Hieron. Hilar. 1056: ‘Possibilia tibi omnia sunt.’

XIV. 47. Circumstantibus, i. e. περιεστηκότων. Sed vide v. 68, et sic xv. 35.

XIV. 50. ‘Relinquentes eum’ in MSS. spurium ex ipsa varietate. Alii enim ‘discipuli ejus relinquentes eum,’ alii ‘relinquentes eum discipuli ejus.’

XIV. 65. Cod. D. ῥαπίσμασιν ἐλάμβανον αὐτὸν, ‘alapis cædebat eum,’ et A. B. ἐλαβον. Videlur verum. Vide Suicerum.

XV. 6. ἔνα δέσμιον, ‘unum ex vinctis.’ Legebatur ἔνα δεσμίων. *Ex* in his genitivis plerumque additur.

XV. 7. μετὰ τῶν στασιαστῶν δεδ. Cod. D. Recte, ‘seditiosis.’ Aliud est συστασιωτῶν, ‘sociis in seditione.’

XV. 8. ἀναβάς. Sic xiv. 66, κάτω.

*XV. 23. Sanhedrin, c. 6. Ei qui exit neci tradendus granum thuris in calice vini propinatur ut mens ejus perturbetur.

XV. 25. Hieron. II. App. 316. In Marco ‘hora sexta’ scriptum fuit, sed multi episemum Græcum Σ putaverunt esse Γ.

XV. 47. Hier. IV. 137, ‘Maria Josetis.’ Cod. B. η Ἰωσῆτος.

XVI. 8. ἐφοβοῦντο γάρ. [Desunt, quæ sequuntur, in Cod. B.] Hic olim finiebantur pleraque Græca exem-

plaria. De quo vide Fabricium *de Apocryphis*, p. 325. Hier. iv. 172: Aut si non recipimus Marci Testimonium (v. 9, 10) quod in variis fertur Evangelii, omnibus Græciæ libris pene hoc capitulum in fine non habentibus, præser-tim cum diversa atque contraria Evangelistis cæteris nar-rare videatur.

XVI. 15. Post v. 14. Hier. *contra Pelag.* Lib. II. (Hier. iv. 520). In quibusdam exemplaribus et maxime in Græcis codicibus hæc post v. 14 adduntur: ‘Et illi satisfaciebant dicentes sæculum illud iniquitatis et incre-dulitatis substantia est, quæ non sinit per immundos spiri-tus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam tuam.’ Vide Fabricium, *de Apocryphis*, p. 325.

XVI. 19. N. B. ὁ μὲν οὖν Κύριος, ‘et dominus qui-dem.’ Sic Act. I. 18, οὗτος μὲν οὖν, ‘et hic quidem.’ Ire-næus, 217, ‘Et quidem Dnus Jesus.’ Ubi in cod. deest ‘Dnus.’

NOTÆ IN EVANGELIUM S. LUCÆ.

I. 20. Non poteris. Lege ‘non potens.’

I. 48. An leg. ‘ex hoc nunc’?

II. 33. Hier. p. 134 et p. 141, notat Helvidium contendisse hæc in Græcis codd. falsata esse. Intelligit τὸ Ιωσῆφ.

*II. 38. Cod. A. ΙΗΛΜ. Ἰσραὴλ semper scribitur ἱηλ. Ἱερουσαλὴμ semper scribitur ἰλημ.

*II. 46. Duo MSS. non habent ἐν τῷ ιερῷ. Sane nemini fas fuit in templo sedere nisi soli regi an ex familia Davidis: nec Christus ibi sedebat nisi a Judæis vivus discerpi voluisset. Sed Synagoga illa qua Pontifex Max. die x. Tisri legebat, in ipso circuitu templi erat, itaque ergo qui in ea legebant in templo legisse dicebantur. Br.¹

III. 15. ‘exspectante.’ Cod. D. Lat. An sic legendum in Vulg.?

III. 24. νιὸς ιωσῆφ τοῦ ἡλὶ τοῦ μελχὶ. Euseb. *Hist.* p. 23 (et iterum 22), ex Africano Melchi, ait, Tertius est in linea: et p. 25, Melchi (ait) genuit Eli. Vide Vossium, *de Geneal. Christi*. Hier. II. 565: Aiunt ab Adam usque ad Christum generationes 77. Lege Lucam Evangelistam et invenies ita esse ut dicimus.

IV. 22. οὐχὶ, Cod. B. ‘Nonne’ est οὐχὶ.

¹ Vide Braunium, *de vestitu sacerdotum Hebraeorum* (Lugd. Bat. 1680), Lib. II. cap. 25, pp. 845—6. Ed.

*VI. 1. σάββατον δευτερόπρωτον. Vide Act. xx. 7,
ubi Cod. D. ἐν δὲ τῇ μιᾷ (πρώτῃ) σαββάτῳ.

*VI. 11. Cod. χ. Cant. Lat. M. annorum ‘iniquitate,’
id est, ἀνομίας non ἀνοίας.

*VII. 11. Lege τῷ ἔξῆς ut viii. 1. Vulg. utrobius
‘deinceps.’

VII. 24. σαλενόμενον, ‘a vento moveri.’ Cod. D. Vid.
Luc. xxi. 26.

*VII. 40. Forte leg. πρὸς τὸν Σίμωνα. Σίμων.

VII. 47. αὐτῆς. Recte.

VIII. 14. Quære an pro πορευόμενοι legendum εἰσπο-
ρευομένων. Ex Marc. iv. 19.

VIII. 54. Cod. D. omitt. ἐκβαλὼν—καὶ. Recte cum
Cod. B.

IX. 1. μαθητὰς αὐτοῦ. Recte omittunt. Ortum est
ex initio Anagnosmatis.

IX. 23. καθ' ἡμέραν. Omitt. C, &c. Hier. iv. 780:
‘Dominus juxta antiqua exemplaria, Nisi quis tulerit cru-
cem suam quotidie et secutus fuerit me, non potest meus
esse discipulus.’ Vid. Luc. iv. 27.

IX. 39. Cod. D. κράζει, καὶ ρείσσει, καὶ σπαράσσει,
‘clamat, et adlidit, et disrumpit.’ Lego καὶ ράσσει. N. B.
Gloss. Lat. Græc.: ‘adlidit,’ προσρήσσει; ‘adlisit,’ ἐρρήξεν.
Gloss. Gr. Lat., πρόσρηξις, ‘illatio.’ προσρήσσω, inlido,
adplodo, adlido, adfligo. Vide Luc. vi. 49. Artemidor. I.
62, ρήσσειν bis ter ‘dejicere in terram.’

IX. 53. Vulg. ‘euntis.’ Legebat πορευομένου.

IX. 55. Nota varietates: νοθεύσεως signum.

X. 5. Distinguo εἰσέρχησθε πρῶτον, λέγετε.

*XI. 3. τὸν ἄρτον τὸν ἐπιούσιον. Athenæus, p. 452,
de præceptis ænigmaticis Pythagoræ, μὴ καθῆσθαι ἐπὶ χοι-
νικοῖς. ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιοῦσαν

ἀεὶ προσδέχεσθαι. Ὁρος γὰρ καὶ πέρας ζωῆς ὁ Θάνατος,
τοῦτο οὖν οὐκ ἐᾶ μετὰ λύπης καὶ φροντίδος προσίεσθαι.

XI. 10. Recte, ἀνοίγεται.

XI. 13. Lege δόμα ἄγαθὸν, ‘datum bonum.’ Illud
Πνεῦμα ἄγιον est ex interpretatione. Sed Didymus, *de Sp. Sancto*, ‘spiritum suum sanctum:’ et Hier. III. 378,
‘spiritum sanctum, et pater vester qui.’

XI. 14. An legendum in Vulgato, ‘Et cum exisset
dæmonium?’

XI. 17. An ‘scivit’ pro ‘vidit’? an ‘ἰδὼν’ pro ‘ἰδώς’?

XII. 58. ἐργασίαν, ‘usuram.’ Salm. *de F. Trap.* 478.

XIII. 17. Forte leg. ‘in universis gloriosis quæ
fiebant.’

XV. 28. Cod. D. his lineis: ὁ δὲ πατὴρ αὐτοῦ ἔξελθων
ἥρξατο αὐτὸν, ‘Pater autem ejus exiens rogabat eum.’
ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρεῖ αὐτοῦ, ‘At ille respondens
dixit patri suo.’ Exciderat τὸ ‘παρακαλεῖν’ in Græco:
quod in Latino rependit eodem (ut solet) verborum
numero.

XV. 30. Lego ‘tuam.’

XVI. 6. Pro ‘cados’ 2 MSS ‘batos.’ Forte legendum
‘cabos,’ aut ‘bados,’ i. e. ‘batos.’ Vid. Hieron. *in Ezechielēm*.

XVI. 25. Vulg. omitt. σοῦ. Recte, nam sequuntur
τὰ κακὰ αὐτοῦ.

XVI. 26. *Chasma* pro ‘hiatu.’ Seneca bis *Nat. Quæst.*

XVI. 29. Tertull. *de Præsc. Hær.*: ‘Habent, inquit,
Moysen et Heliam, id est, Legem et Prophetas Christum
prædicantes.’

XVII. 9. An legendum ‘imperata erant?’ an recte,
‘imperaverat?’

XVII. 18. Vulg. legit οὐδεὶς εὑρέθη ὑποστρέφων δουναὶ
δόξαν. Et corrige ‘ut daret.’

XVII. 30. ἀποκαλύφθῃ, ‘revelabitur.’ Cod. D. Recte, sic Luc. xviii. 17, εἰσέλθῃ, ‘non intrabit,’ et sæpe.

XVII. 37. Epiphan. 305: Πίπτει οὐχ ἡ ψυχὴ ἀλλὰ τὸ σῶμα, ὅθεν καὶ δικαίως πτῶμα αὐτὸν ἡ συνηθεία εἴωθε καλεῖν, καὶ αὐτὸς ὁ κύριος εἰπὼν ὅτι ὅπου τὸ πτῶμα ἔκει συναχθήσονται καὶ οἱ ἄετοι. Sed πτῶμα extat Matth. xxiv. 28.

XVIII. 14. Cod. A. ἡ γὰρ ἐκεῖνος. An Vulg. ‘præ illo?’ ΗΓΑΡΕΚΕΙΝΟC. Corrige, παρ’ ἐκεῖνον.

XVIII. 22. Ἀκούσας δὲ ταῦτα, ‘Quo audito.’ Sic Luc. vii. 9 et xx. 16. [Sic hoc capite v. 15, ιδόντες δὲ, ‘Quod cum viderent.’] Non legebat ταῦτα.

XIX. 29. Nota, δύο τῶν μαθητῶν, ‘duo de discipulis.’ Cod. D. Vulg. ‘duos discipulos suos.’ Sic supra volebat ‘unam navem’ pro ‘navium,’ et alibi.

XIX. 30. N. B. ‘Ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε. Hoc ut Marco proprium memorat Origenes et in Cod. D. est inter lineas.

XIX. 32. Addit Origenes ἐστῶτα τὸν πῶλον, et Codd. 9. Millii. Cod. D. variat.

XX. 47. προφάσει μακρὰ προσευχόμενοι, ‘occasione longa orantes.’ Cod. D. Hilar. p. 89, ‘Comedentes domos viduarum et oratione longa orantes.’ Lego ‘occasione,’ ut Cod. D.

XXI. 15. ἡ οὐ δυν. ἀντιστῆναι πάντες, ‘cui non poterint contradicere omnes.’ Cod. D. Cætera desunt. Cypr. Epist. 76, ‘cui non poterunt resistere adversarii vestri,’ et p. 176. Edd. et MS. Ergo cum Cod. A, ἀντειπεῖν ἡ ἀντιστῆναι; hæc illius est varians lectio. Hier. iv. 506: ‘Cui non poterunt resistere aut contradicere.’

XXI. 20. κυκλούμενην, ‘circuiri.’ Cod. D. Vid. Luc. vii. 24.

XXI. 30. Forte emendandum ὅταν προβάλωσιν ἥδη βλαστοὺς ἀφ’ ἑαυτῶν pro βλέποντες.

XXI. 34. N. B. Distinctio post ὡς παγίς· ἐπελεύσεται γάρ... Sic et Cod. D. ὡς παγίς· ἐπελεύσεται γάρ... et Cod. B. ἐπεισελεύσεται γάρ.

XXII. 16. Vulgatus legebat ὅτι ἀπὸ τοῦ νῦν οὐ μὴ φάγω αὐτὸν, ut Cod. B. Mox v. 18 habet ἀπὸ τοῦ νῦν ἀπὸ τοῦ γεννήματος. Vide hic c. xxii. v. 69.

XXII. 19. N. B. Cod. D. τοῦτό ἐστι τὸ σῶμα μου πλὴν ἴδού: ‘Hoc est corpus meum. Verum tamen ecce.’ Desunt media. Videtur traducta hoc ex I Cor. xi. 23.

XXII. 35. βαλλαντίου. Codd. A. D. ut alibi, v. 36. Ita Cod. B. Inde Dionysius Tyrannus in Tragœdia putide dixit, ‘jaculum βαλλάντιον.’

XXII. 43. N. B. vv. 43, 44. Desunt in Codd. A. B. D. habet ut edit. prorsus. Latin.: ‘sicut buccellæ sanguinis descendentes super terram.’ Corrige ergo Vulgat. ‘decurrentes.’ Epiphan. habet, 742, 785. Hier. iv. 521: ‘In quibusdam exemplaribus tam Græcis quam Latinis invenitur scribente Luca, Et apparuit—decurrentis.’ Hilarius hos versus agnoscit p. 1061, sed 1062: ‘Nec sane ignorandum a nobis est et in Græcis et in Latinis Codd. complurimis vel de adveniente angelo vel de sudore sanguinis nihil reperiri, &c.’ Et 1063: et missi in eo angeli, si tamen ita est, non ambigua præsentia est.’ Hier. ii. App. 260: ‘Nam et Angelus, inquit Evangelista, accedens comfortabat eum.’

XXIII. 47. δίκαιος, ‘justus,’ Cod. D. Gr. Lat. omnes. Sed forte legendum θῦτος, ‘dei filius.’ Vide Matt. Marc.

XXIV. 10. Vulgatus legit *ai λοιπαὶ ai σὺν αὐταῖς*.

NOTÆ IN EVANGELIUM S. JOANNIS.

I. 1. Irenæus, p. 40. Tertullian. *adv. Hermogenem*: ‘In principio erat sermo, et sermo erat apud deum, et deus erat sermo. Omnia per ipsum facta sunt, et sine illo factum est nihil.’ Hic clausula est. Sic Hieron. *Quæst. Heb.* p. 507. Sed III. 331: ‘nihil quod factum est,’ et 691, 958. Eunomius in *Symbolo*, ap. Valesium in Socrate, 274.

I. 3. Alia distinctio, οὐδὲ ἔν. Ὁ γέγονεν εἰν αὐτῷ ζωὴν ἦν. Vide Fabricium *de Apocr.* 384. Sic Hilar. 771: ‘Quod factum est in eo, vita est,’ et 797, ubi nota, ‘est,’ ut Origenes et Cod. D. Cyprian. 32: ‘Quod factum est in eo vita est.’ Sic MSS. plerique et Cod. Regius. Cyrill. Hier. bis, ter. Athanas. I. 41, 49, 223, 244, 285: ὁ γέγονεν εἰν αὐτῷ. Sed Pseudath. pungit post ὁ γέγονεν, 129, 230, et Euseb. *de laud. Const.* p. 750. Epiphan. 434, 629.

Irenæus: ὁ γέγονεν εἰν αὐτῷ ζωή ἐστιν, et Vet. Int.: ‘Quod factum est in eo vita est.’ Sed p. 218, ‘Quod factum est, in ipso vita erat,’ ubi vid. notas. Euseb. *in Ps.* 146: ζωὴν ἦν. Et 235: ὁ γέγονεν ζωὴν ἦν.

I. 18. Euseb. *c. Marcell.*: ὁ μονογενὴς νιὸς ἡ μονογενὴς Θεός. Quasi varia esset lectio. Sed p. 86, ut ed.

Iren. 333: ‘Nisi unigenitus filius;’ sed 335: ‘uni-genitus deus.’

I. 28. Epiph. p. 435: ταῦτα εἰν βηθαβαρᾷ, εἰν ἄλλοις ἀντιγράφοις βηθανίᾳ.

III. 25. Cod. A. *μετ' Ἰουδαίου*, et omnes fere Græci.

Cant. Lat.: ‘Facta est ergo quæstio a discipulis Joannis ad Judæos.’

Cod. B. *μαθητῶν τῶν*.

Corrido *μετ' Ἰησοῦν* vel *μετὰ τῶν ιν.*

III. 34. An legendum ab mensurâ, ἐκ μέτρου? Sed et Cant. Lat. ‘ad mensuram?’

III. 36. Cyprian. 48: ‘manebit super eum.’

Legebat *μενεῖ*, et Iren. 376.

V. 1—4. Tertullianus *de Baptismo*, [c. 5]: ‘Piscinam Bethsaidam angelus interveniens commovebat. Observabant qui valetudinem querebantur, nam si quis prævenerat descendere illuc queri post lavacrum desinebat—qui unum semel anno liberabant nunc quotidie populos conservant.’

* V. 4. N. B. Cyr. Hierosol. Homilia in hunc Paralyticum. Nihil ibi de *Angelo*. Sed iterum consule Homiliam.

V. 13. Forte corrig. Vulgat. ‘declinavit turba existente in loco.’

V. 19. Vulg. ‘nisi quod.’ Lege ‘quid.’

V. 44. Pind. *μητὲ παρὰ θεοῖσιν ἀμπλακῶν τιμὴν πρὸς ἀνθρώπων ἀμείψω*.

V. 46. *Mωσεῖ*. Sic Cod. A, &c. Et Cod. D. *Mωϋσεῖ*. Ita semper scribendum, non *Mωσῆ*, *Mωσῆς*, *Mωσέως*, -*σεῖ*.

VI. 37. Scribe temp. futuro, ἐκβαλῶ.

VI. 48. Ex ordine verborum, vv. 48, 49, et 58. videtur τὸ *μάννα* utrobique glossema esse.

VII. 8. *οὐκ*. Vid. Hieronym. *cont. Pelagianos*, Lib. II.

VII. 32. *ἀρχιερεῖς*, ‘principes,’ ‘principes sacerdotum.’ Vid. hic v. 45, de iisdem ubi *ἀρχ*. ‘pontifices.’

VII. 35. Lege in Vulg. ‘Gentilium,’ ‘Gentiles.’

VII. 53. [καὶ ἐπορεύθη, usque ad v. 12, μηκέτι ἀμάρτανε.] In pluribus Codd. Græcis desunt: et defuisse in Cod. Alexandrino, qui hic mutilus est, hoc argumento confirmatur.

Cod. Alex. æquali scriptura et pari linearum numero deducitur. Duo autem folia quæ hie deficiunt [a cap. vi. 50, ἵνα σοι ad cap. viii. 52, καὶ σὺ] occupant in editione Roberti Steph. fol. anno 1550, paginas 6 et lineas $6\frac{1}{2}$ (hæc autem editio paribus lineis continuatur). Atqui proximum folium codicis Alex. (ubi nihil præter morem aut deficit aut superest) occupat in edit. Step. 3 paginas minus 8 lineis. Duo itaque folia hoc pacto conficerent 6 paginas minus 16 lineis. Proinde cum duo folia deficientia conficiunt 6 paginas et $6\frac{1}{2}$ lineas abundant $22\frac{1}{2}$ lineæ quas a Cod. Alex. abfuisse oportet.

Atqui is locus de quo agitur in editione Roberti Steph. occupat lineas 20. Restant $2\frac{1}{2}$ lineæ variantium lectionum pro more inæqualitati assignandæ. Eodem calculo probatur hunc locum abfuisse a codice Ephraim.: ut narravit mihi Ds Wetstenius.

In Cod. Rom. deest totus locus a vii. 52, ἐγήγερται, usque ad viii. 12, πάλιν οὖν.

In Græcis Codd. hæc olim defuisse maxime probat mira lectionum varietas: et præterea stilus et filum narrationis a Joannis more prorsus alienum.

In tribus MSS. Syriacis Bibl. Reg. Galliæ quos consultuit Simonius deest hic locus de femina adultera. Vid. Simon. *Crit. N. T.* Vol. II. p. (165) 146.

De hoc loco vide Fabricium *de Apocryph. N. T.* p. 315, et pp. 356—9.

Agnoscit locum Rufinus *contra Hieronymum*, p. 408. Pseudathanas. 185.

Hier. iv. 522: ‘In evangelio secundum Joannem in multis et Græcis et Latinis codicibus invenitur de Adultera muliere quæ accusata est apud Dominum.’

VIII. 11. Hier. iv. 522: ‘Nec ego te condemnabo.’

Lege Græce κατακρινῶ, ut 2 Gallici. Unus Latinus, ‘condemno.’

VIII. 12. Septem Gallici: πάλιν οὖν αὐτοῖς ὁ ἵσ. ἐλάλησεν. Unus Gallic: πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς.

Ex hac varietate apparet τὸ νόθον omnium horum a versu secundo. Ita ut Johannes sic scripserit: v. 2, καὶ καθίσας ἐδίδασκεν αὐτούς: v. 12, ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου, &c. Quia postrema verba erant ἐδίδασκεν αὐτούς, addiderunt πάλιν οὖν ὁ Ἰησοῦς ἐδίδασκεν αὐτούς.

Sed Cod. B. omitt. a c. vii. 52, ἐγήγερται.

VIII. 59. Interpolatum ex Luca iv. 30, αὐτὸς δὲ... ἐπορεύετο.

IX. 7. Lege cum MSS. ‘Siloæ,’ ut Ἀβράαμ, ‘Abrahæ.’

IX. 16. An Vulg. legebat ‘ταῦτα’?

*X. 11. Pastor bonus, ‘gives his life,’ ‘ventures his life.’

Odyss. iii. 73:

οἵα τε ληϊστῆρες ὑπεὶρ ἀλα, τοι τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες.

XIII. 24. Credo ‘οὔτως.’ Nam Cod. X. Vulg. ‘sic super.’ De utroque vid. Millium.

XIX. 25. Leg. Κλεοπᾶ. Cleopas est Κλεόπατρος ut ‘Αντίπας, Antipatrus.

*XIX. 25. Lego Κλεοπᾶ, ut Lat. Cleopæ; eo facile factum ω.

XIX. 29. Corrigendum καὶ ὑσσῷ περιθέντες. Glossarium, ὑσσὸς, τὸ ἀκόντιον, ‘pilum.’

XIX. 34. ἔννυξ. Legebat Lat. Interpres ἔννυξ (ut scriptum alibi), id est, ἔνοιξ.

*XX. 8. Forte leg. ἦπιστησεν.

NOTÆ IN ACTUS APOSTOLORUM.

[Chrysost. ed. Montfalc. III. 54. 63, inscriptionem hanc testatur esse, Πράξεις Ἀποστόλων. Et sic Codd. Bezae et Vatican.]

I. 18. ‘Et hic quidem.’ Vid. Marc. xvi. 19. [Bentleius in Epistola ad Millium (Opp. vol. ii. pag. 333) hæc habet: *Kai κατηνέχθη ὁ Σίων . . . ἐπὶ τὴν πλατείαν καὶ ἐψόφησε* satis quidem congruenter ad hellenismum vertit interpres sed non apposite ad sententiam. Quid si interpretetur *τὸ ἐψόφησε* ut quod in *N. T. de Iuda Iscariota dictum est ἐλάκησε μέσος*, increpuit medius? Hesych. ‘Ἐλακεν, ἐψόφησεν, et Λακεῖν, ψοφῆσαι.]

II. 9. ’Ιουδαίαν. Quære, nam mendum est, an ’Ιδουμαῖαν? Immo Λυδίαν τε καὶ Καππ.

II. 22. Quære ‘approbatus,’ ἀποδεδεγμένος?

II. 29. ‘hodiernum diem’ est *τῆς σήμερον ημέρας*.

*II. 44. Origen. Matth. 382. πιστεύσαντες. Ibidem omittit *ἡσαν*. Vet. Interp. Origen. p. 82: ‘Omnis autem qui crediderant in id ipsum habebant omnia communia.’

IV. 15. ‘foras extra:’ nam D. ‘extra consilium.’ E. ‘foras consilii.’ Neuter utrumque. Et N.B. Consilium. Sic ubique scribendum.

IV. 17. ἀπειλῆ. Omitt. A. B. D. Copt. Syr. Æth. Sed E. habet. Lucifer. ‘comminemur eis.’ Forte legendum ἐπαπειλησώμεθα.

IV. 21. Scribe in Vulgato, ‘in eo quod acciderat,’ vel ‘in eo quod factum erat.’ Est varia interpretatio.

*IV. 22. Forte leg. σημεῖον τὸ τῆς ιάσεως.

IV. 34. An Vulg. ‘egenus’? Quod melius, quum statim sequatur ὑπῆρχεν.

V. 38. ‘Itaque’ ‘οὐν’ omittunt omnes. Vel dele ‘itaque’ vel lege ‘utique.’ Vel Græce καὶ τὰ νῦν οὖν.

VI. 12. τε, ‘quoque,’ cap. II. 11.

VI. 13. ‘mutabit iterum.’ Cod. D. Lat. ἔθη accepit pro eo quod est ἔτι. N. B. Non corressisse Græca ad Latina.

VII. 59. [Bentleius in libello cui titulus—*Remarks upon a late discourse of Free-thinking.* Opp. Vol. III. p. 381—hæc habet: ‘The words being thus in the text according to the present copies, ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΚΑΙ ΛΕΓΟΝΤΑ; should I affirm that a word is dropt out, either ΘΝ, God, absorpt by the preceding syllable ON, or KN, the Lord, by the following syllable KAI; and that your translators were of the same opinion, considering that ἐπικαλεῖσθαι τὸν Θεὸν and τὸν Κύριον come so frequently in the Septuagint: I dare challenge all the tribe to answer it, though they take the Cismarine critic to their aid and assistance.’]

VIII. 6. Cf. Marc. iii. 10.

VIII. 37. Variatio indicat interpolationem.

IX. 24. An legendum in Vulg. ‘interciperent’? Sed hoc verbum nusquam in Bibliis habetur.

X. 3. Forte est ὡσπερεῖ.

X. 6. Nota hic ‘dicet tibi,’ quod est ‘λέξει’ non ‘λαλήσει.’

XI. 26. ‘Conversati sunt.’ Vulg. An legebat συναλισθῆναι? Cf. i. 4.

XII. 7. Vulg. legebat πατάξας τε.

XII. 20. Forte in Vulg. legendum pro ‘ab illo’—‘a basilica.’

XIII. 1. Lege in Vulg. ‘Erant autem in Antiochia.’

XIII. 8. Lucifer. 272: ‘Resistebat autem illi Etoemus magnus’ (leg. ‘magus’). Vide supra (272) ‘Barjesubam,’ quod interpretatur ‘paratus,’ i. e. ἔτοιμος. Cant. ΕΛΥΜΑC. λν post rasuram laxe. Fuit ETOIMAC ut nunc in Lat. sine rasura ETOEMA. Tertull. de Anima. ‘Adversus Apostolos Simon atque *Elymas magi*.’

XIII. 9. Forte ὁ καὶ Παῦλος [κληθεὶς] πλησθεὶς. Sed Chrys. iii. 3. ut ed.

*XIII. 18. Origen. 456: ὡς ἀνθρωπος τροποφορῶν τὸν νἰὸν αὐτοῦ. Vet. Interp. p. 111: ‘quasi homo morem hominum gerens.’ Et 459 iterum ἐτροποφόρησε. Vet. Interp. ‘morigeratus est.’ Ibid. φέρων ἐν τῷ ἀνθρώπου ὥφελεῖν τρόπον ἀνθρώπινον. Origen. Jerem. 170 explicat: καὶ τρόπον ἐφόρεσε τοῦ βρέφους, et addit, καὶ ἔοικασιν οἱ ἀπὸ ‘Εβραισμοῦ ἐρμηνεύσαντες, μὴ εὐρόντες τὴν λέξιν κειμένην παρ’ ‘Ελλησιν, ἀναπεπλακέναι ὡς ἐπ’ ἄλλων πολλῶν καὶ ταύτην, καὶ πεποιηκέναι τὴν, ἐτροποφόρεσέ σε κύριος ὁ θεός σου, τούτεστι, τοὺς τρόπους σου ἐφόρεσεν. Cels. 210. Deuteron. i. 31: ἐτροποφόρησεν ὁ κύριος . . . οἵονεὶ ἀνθρώπου τρόπους πρὸς τὸ ἀνθρώποις λυσιτελὲς φορῶν ὁ λόγος τοιαῦτα λέγῃ.

*XIII. 32. Pro IN. Cod. A. αὐτὸν ἐκ νεκρῶν. Sed post rasuram et anguste. Sub αὐ vestigium visitur τοῦ IN.

XV. 4. ‘Annunciantes.’ Legebant ἀναγγεῖλαντες.

XV. 20 et 29 et Cap. xxi. 25. Lege καὶ τῆς χοιρείας pro πορνείας. Glossarium: χοιρεία, ‘porcina;’ χοιρέλα σάρξ, ‘lardum;’ μοσχεία, ‘vitulina;’ ἀρνεία, ‘agnina.’ Vide LXX.

XV. 29. τῶν ἐπαναγκὲς τούτων. Lege πλὴν τοῦ ἐν ἀγαπαῖς ἀπέχεσθαι vel τοῦ τούτων... *επαναγκεστάτων*

*XV. 29. καὶ χοιρείας. Ita lego, non πορνείας. Belloniūs Observat. III. 10. Hæc porro quattuor Turcis sunt prohibita, ne sanguine vescantur, neque suilla: neque iis quæ idolis sunt immolata, neque suffocatis.

XV. 33. N. B. c. xviii. 23. ποιήσαντες χρόνον τινά, ‘facto aliquanto tempore.’

*XVI. 2. λύστροις. Ergo alibi pro λύστραν lege λύστρα.

XVI. 24. Lucifer. ‘in imam carceris.’ Forte ‘in intimam.’

XVIII. 24. MSS. veteres ‘Alexandrinus natione.’ An legebant Vulg. τῷ ἔθνει? Vid. xvii. 26.

XVIII. 26. τὴν ὁδὸν, ‘viam.’ Cod. D. omittit τοῦ Θεοῦ. Recte opinor omitt. D. Vid. xix. 9 et 23.

*XVIII. 27. συνεβάλλετο. Sed βαλλ videtur post rasuram. Forte συνελάβετο.

XIX. 14. ἐπτὰ νιοί. An legendum B νιοὶ pro Z? Nam versu proximo est κατακυριεύσας ἀμφοτέρων, quod qui legebant ἐπτὰ mutabant in αὐτῶν. Mirum est 7 filios adultos et fuisse et una interfuisse. Millius ἀμφοτέρων: hoc est (autem) tam Σκεύαν ipsum quam septem filios. Inepte.

XIX. 35. An legendum τίς ἄρ' ἐστιν?

XIX. 38. περὶ ἐτέρων. Cod. B. εἰ δέ τι περαιτέρω. Eleganter, et corrigere in Vulg. ‘ulterius quæritis,’ [pro ‘alterius rei’].

XX. 15. *τῇ δὲ ἐσπέρᾳ.* Cod. B. Eleganter.

XX. 24. Cod. Oxon. veterrimus [i. e. Cod. E], ‘pre-
tiosiorem quam consummem,’ omittit ‘me dummodo.’
Forte Græce corrigendum *τιμίαν εἰ μὴ ὡς τελειώσω.*

XX. 35. An Vulg. legebat *τὸν λόγον?* De hoc
loco vid. Fabric. de Apocryphis, p. 323.

*XXI. 1. *ἀναχθῆναι ἀποσπασθέν* in Cod. A, post rasu-
ram, et ultra lineam, ut ex spatio videtur. Aberat *ἀναχ-*
θῆναι.

*XXI. 3. *πλέομεν εἰς συρίαν*, in Cod. A, post rasuram
et ultra lineam. Deerat *ἐπλέομεν.*

XXI. 3. Cod. E. ‘cum apparuissemus autem Cy-
prum.’ An legendum ‘aperuissemus’?

*XXI. 3. *ἀποφορτίζόμενον τὸν γόμον.* Lego *ἀποφορ-*
τισόμενον. Nam Vulgata habet ‘expositura (navis) onus,’
et sic Cod. D. Lat. Græcus mutilus est.

XXI. 15. *ἀποσκευασάμενοι.* De hoc verbo vid. Sui-
cerum in *Ἀποσκευαζόμενοι.*

XXI. 24. ‘sanctifica te.’ An leg. ‘sanctificare’?

XXI. 38. Euseb. Hist. 75, ubi vide Valesium. Forte
in Vulgato delendum ‘tumultum.’

XXII. 3. ‘veritatem’; an ‘severitatem’? Sed Glossar.
ἀκριβέστατος, ‘verissimus,’ &c.

XXII. 25. An *παρέτειναν?*

XXIII. 1. *ταύτης τῆς ἡμέρας*, ‘hodiernum diem.’ Sic
et supra XI. 29. Lucifer. 292: ‘usque in hunc diem.’

XXIII. 3. *παρανομῶν*, ‘contra legem.’ An legebat
παρὰ νόμον? Cod. E. *παρὰ τὸν νόμον*, et ‘extra legem.’

XXIII. 15. Vulgatus legit *ἀκριβέστερόν τι.* ‘certius
aliquid.’ Et leg. *μέλλοντες*, et refer ad *ἐμφανίσατε*, vid.
v. 20, et recte utrumque *τι* et *μέλλοντες*.

XXIII. 24. Corrige ‘parare’ (MSS. ‘parate’) sed tunc dicendum esset ‘perducant’ (ut Cod. ψ.) non ‘perducerent.’

XXIII. 25. Cod. E. καιρῷ δὲ ἐπιτηδεῖω, ‘tempore autem opportuno.’ Recte.

XXIII. 29. Vulgatus sic emendandus; ‘Et cum mihi perlatum esset de insidiis in virum quas paraturi erant ei.’

*XXIV. 4. Cod. A. συντόμως τῇ̄ ἐπιει., post rasuram et longe ultra lineam. Videtur abfuisse συντόμως.

XXIV. 26. ‘accersiam,’ MSS. Quære annon semper in conj. 4tâ? Sic mox MSS. ‘accersiens.’ Sic et Cod. E. ‘-siam’ ‘-siens.’

Forte Vulg. ‘pecuniæ darentur.’

XXVI. 3. Forte Vulg. ‘scientem omnium quæ.’

XXVII. 4. ‘Perseverante,’ Vulg. Legebat ἀνήχθη-
μεν, μένοντος pro ὄντος. Pricæus.

*XXVII. 5. Quidam ΛΥCTPA; alii ΜΥΡΑ. Forte scribendum ΛΙΜΥΡΑ (Limyra), vide *Geographos*.

XXVII. 9. Quid hic νηστείαν, ‘jejunium’? Lego διὰ τὸ καὶ τὸν ἐτησίαν ἥδη παρεληλυθέντα. Plinius, xviii. c. 77, p. 540. Edit. Hard.: ‘Mollitur (Aquilo) aestate mediâ, mutatque nomen, et Etesias vocatur.’

XXVII. 22. Legebat Vulgatus οὐδεμίας ut Codd. aliquot Millii. ΜΙΑCΕCTAI, C absorptum ab E.

XXVII. 34. τοῦτο γὰρ—ιπάρχει. Male omissum. Vide Pricæum.

XXVII. 37. Cod. B. ὡς ἐβδομήκοντα ἔξ, et omitt. διακόσιαι. Hinc orta variatio ἐν τῷ πλοιῷ coſ.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD ROMANOS.

I. 9. ‘*quod*,’ sine intermissione. An ‘*quam*,’ ut alibi?

I. 17. Hier. III. 1606: ‘*ex fide mea vivet*?’

I. 26. *πάθη ἀτιμίας*. Alibi dixit *πάθη ἐπιθυμίας*.

I. 29. De varietate, et ordine, vid. Millium.

I. 32. Vide Millium.

*II. 22. ὁ βδελνστόμενος τὰ εἰδωλα, *ἱεροσυλεῖς*. Lege *ἱεροθυτεῖς*.

V. 6. *ἴτι*. ‘*Ut quid*’ vertitur vel ex *ἴνα τι*; vel *εἰς τι*; vel *τι*; cujus ultimi exemplum [1] Cor. xv. 29, 30. Lege ergo aut *ἴνα τι*; (*ἡμ-ιν*) vel *εἰς τι*; vel *τι γάρ*;

V. 7. Cod. F. *ἀποθανεῖται*—moriatur—quis et audeat mori. Germ. (i. e. Cod. E.) *et erasum*. Forte *ἀποθάνηται*. Hier. III. 455: ‘*moritur*—quis audeat.’

V. 15. Forte interrogative *ἀλλ’ οὐχὶ*¹....

*V. 16. Origen. *Joan.* 338. *καὶ οὐ συνίεσαν πῶς οὐκ ἦν τὸ δώρημα ὅμοιον τῷ δὶ’ ἐνὸς ἀμαρτήσαντος θανάτῳ.*

¹ [De hoc loco, et de usu locutionis *οἱ πολλοὶ alibi* in Novo Testamento, vide nostrum (*Sermon upon Popery*), Opp. Vol. III. pag. 244. Ed.]

V. 18. Forte leg. εἰς κατάκριμα θανάτου.

*VI. 4. Origen. *Cels.* 102. καθὸς καὶ τῷ Παύλῳ λέλεκται τὸ Συνετάφημεν γὰρ αὐτῷ διὰ τοῦ βαπτίσματος, καὶ συνανέστημεν αὐτῷ. *Jerem.* 36. Hieron. *Interp.* ‘Consepelimus enim Christo per baptismum, et consurgemus cum eo’ (leg. *consurgimus*). *N.B.* Et præcipue *Joan.* 184. Συνετάφημεν γὰρ φησὶ τῷ Χριστῷ ὁ Παῦλος καὶ ὡσπερεὶ ἐν τινὶ ἀρραβώνι τῆς ἀναστάσεως γενόμενος λέγει τὸ συνανέστημεν αὐτῷ, ἐπεὶ ἐν καινότητι ζῶσι τινὶ περιπατεῖ, ὡς κατὰ τὴν ἐλπίζομένην μακαρίαν καὶ τελείαν ἀνάστασιν μηδέπω ἀναστάς. *N.B.* Utroque loco additum Καὶ συνανέστημεν αὐτῷ et *Joan.* 186, et 316, 317.

VII. 5. Quære an legendum σύμφοιτοι ob præcedens περιπατήσωμεν? Hesychius suo ordine. ΣΥΜΦΥΤΟΝ, συμπορεύμενον, σύνιον. pro σύμφοιτον. Certe. Cyr. Hier. σύμφυτος, clare, et Pseudath. 317.

VII. 16. Elegantius foret παριστάνετε αὐτοὺς εἰς ὑπακοήν, omissio δούλους.

*VIII. 1. Origen. *Joan.* 204: Ζῆτε τίς δὲ ζῆ; ἀπὸ κοινοῦ ἡμῶν λαμβανόντων τὸν νόμον, ὁ νόμος. *Ibidem*: ἀνδρὶ δέδεται νόμῳ, ὡσεὶ ἐλεγε, ζῶντι ἀνδρὶ, ὅστις ἀνηρ νόμος ἔστιν.

VII. 23. τῷ νόμῳ, ‘in lege.’ Plures Codd. ἐν τῷ νόμῳ. Vide sententiam: ‘Videam aliam legem in membris meis captivantem me legi peccati, quae est in membris meis.’ Brevius: ‘captivantem me sibi.’ Inde, credo, Alex. corruptus. Forte corrigendum pro αἰχμαλωτίζοντά με, καὶ αἰχμαλωτίζομε¹ τῷ νόμῳ.

VIII. 14. 2 Tim. i. 7, πνεῦμα δειλίας. Sed δουλεία antitheton est τῇ νιοθεσίᾳ.

VIII. 31. Hil. 909: ‘Qui filio proprio non pepercit.’ Mox: ‘Et quamvis multi codices per translatorum simplicem intelligentiam pro proprio filio, filio suo conscriptum habeant, tamen Græcitas, quâ linguâ Apostolus est locutus, “proprium” nunc magis quam “suum” nuncupat.’

¹ [hoc est: καὶ αἰχμαλωτίζω με. Ed.]

*VIII. 34. ὑπέρει. Cod. F. Videtur ortum ex duplice lectione περὶ ήμῶν, ὑπὲρ ήμῶν.

*IX. 5. Forte ὁν ὁ ἐπὶ¹ vel ὁν ὁ ὁν ἐπὶ. Vide 2 Cor. xi. 31.

IX. 5. ἐξ ὅν. Epiphan. 481. Ex hoc loco Noetiani probabant filium Christum eundem esse ac Patrem.

ον ὁν ἐπὶ πάντων. Sic legit Hippolytus; vide eum ex versione Turiani. Edit. Fabricii, p. 237.

IX. 19. ἀνθεστηκε, ‘resistit.’ Temp. præsens. Sic Rom. xiii. 2.

IX. 20. Lego, ‘O homo immo tu quis es?’ Sed μενοῦνγε omittunt Codd. D. et F.

*X. 19. Forte distinguendum, οὐκ ἐγνω πρῶτος; Sic Lat. MS. M.

XI. 15. Hier. iii. 64: ‘Quæ assumptio horum? nonne vita ex mortuis?’ id est, η μή;

XI. 25. Lege ‘introierit,’ vel ‘intrarit,’ et fiet. Sic Hieronymus Origenis interpres. Jerem. p. 74, ‘introierit —erit.’

XI. 26. Isaiæ lix. 20, καὶ ibi habetur. Cod. A. omitt. καὶ.

*XI. 36. Origen. Cels. 320: παριστὰς τὴν ἀρχὴν τῆς τῶν πάντων ὑποστάσεως ἐν τῷ ἐξ αὐτοῦ, καὶ τὴν συνοχὴν ἐν τῷ δι’ αὐτοῦ, καὶ τὸ τέλος ἐν τῷ εἰς αὐτόν.

XII. 2. Hier. iv. 179: ‘sapere ad pudicitiam’ non ‘ad sobrietatem,’ ut male in Lat. Codd. legitur; siquidem Graece scriptum est εἰς τὸ σωφρονεῖν.

¹ Ita Liber cui numerus B. 17. 9 in margine, et B. 17. 13: ‘An legendum ὁ ἐπὶ πάντων Θεός. Origen. Cels. 259: Δῆλον δ’ ὅτι ἐν τούτοις ἐγκαλεῖ Ἰουδαῖος ὡς ψευδῶς ὑπολαμβάνοντας ἔαντος εἶναι ἐκλεκτὸν μερίδα παρὰ πάντα τὰ ἔθνη τοῦ ἐπὶ πᾶσι Θεοῦ. et ibidem sæpius ante. Ibid. 264: δηλοῦται καὶ ἐκ τοῦ τὸν ἐπὶ πᾶσι θεὸν καὶ ὑπὸ τῶν ἀλλοτρίων τῆς ἡμετέρας πιστεως Ἐβραίων καλεῖσθαι θεόν. Sed B. 17. 4 in margine habebat, ‘Lege ὁν ὁ ἐπὶ πάντων θεός.’ Ed.

XII. 13. Hilar. p. 1257: ‘Apostolus communicare nos sanctorum memoriis docuit, meas damnare coegisti.’ Legebant ταῖς μνείαις. Cod. F. ταῖς μνείαις. Sed Lat. ‘necessitatibus.’ Cod. D. ‘memoriis.’

XIII. 3. Cod. F. τῷ ἀγαθοεργῷ. N. B. ἀγαθοεργός, ἀγαθοεργός, ut 1 Tim. vi. 18, ἀγαθοεργεῖν, et 1 Pet. ii. 14, in eadem re, εἰς ἔπαινον ἀγαθοποιῶν.

XIV. 12. Cod. F. om. τῷ Θεῷ. Habent Codd. A. C. Distinguo καὶ πᾶσα γλῶσσα ἐξομολογήσεται. Τῷ Θεῷ ἄρα ἔκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει. Nam ἄρα οὐν oῦν Cod. F. Sed ap. Esaiam, Cod. A. habet τῷ Θεῷ.

*XIV. 15, 20. In Latina est, ‘noli perdere,’ ‘noli destruere.’

XIV. 21. Omitt. Codd. A. C. ή σκανδαλίζεται, ή ἀσθενεῖ, et Orig. Cels. 396. Copt. Syr. A. Habent F. et B. Et N. B. ή σκάνδαλον, v. 13, videtur ex interpretamento esse æque ac hoc.

XV. 16. ‘sanctificans;’ an leg. sacrificans? Haud enim est ιερουργεῖν.

XV. 32. refrigereret; id venit ex lectione Cod. D. ἀναψύξωμαι.

XV. 31. Alibi λειτουργία vertitur ‘obsequium.’ Ergo legisse videtur ή διακονίας μου προσφορά.

XVI. 7. ’Ιοννίαν. Codd. A. C. F. An scribendum ’Ιοννιᾶν? id est, ‘Junianum,’ quod nomen saepè apud Gruterum venit. Hier. iv. 454, ‘Juliam.’ MSS. Lat. omnes ‘Juliam.’

XVI. 26. Ordo est, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν—γνωρισθέντος. Ergo Latine ‘quod nunc patet factum est, et—cognitum.’

*XVI. 26. Origen. *Joan.* 97: φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ. Et 211: τὸ γὰρ φανερωθὲν νῦν μυστήριον πεφανέρωται διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ. Et 239: διά τε γραφῶν προφητικῶν καὶ τῆς ἐπιφανείας τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ. Et *Psalm.* 50 (ex Philocalia): διά τε γραφῶν προφητικῶν καὶ τῆς γενομένης εἰς αὐτοὺς ἐπιφανείας τοῦ σωτῆρος ήμῶν λόγου τοῦ ἐν ἀρχῇ πρὸς τὸν Θεόν. N.B. τε. διά τε. Ergo aliud quid sequebatur. Omitt. Cod. D. et Vulg. Habet Cod. A.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD CORINTHIOS PRIMAM.

II. 4. Lege ἐν πειθοῖ σοφίας. Tolle ἀνθρωπίνης ob sequentia, et λόγοις ut hic v. 13.

II. 13. Cod. F. Gr. ut ed. Sed Lat. ‘non in doctrinâ humanæ sapientiæ verbis sed in doctrinâ spiritus.’ Ergo tolle λόγοις ut v. 4.

*III. 1. Lege σαρκίνοις. Origenes sæpe.

III. 2. Falsa distinctio in Editione Romanâ. Sic enim Græce esset, ως νηπίοις γάλα υμῖν, vel ως νηπίους γάλα υμᾶς.

III. 11. Nota θεμέλιον ἄλλον. Gen. *Mascul.*

*IV. 2. Lege ὥδε λοιπόν. Vulg. ‘hic jam quæritur.’

IV. 13. Lege ωσπερεὶ καθάρματα. (Sic Cod. Emmanuelis.) Sic Cod. G. ωσπερι καθ. Sic 1 Cor. xv. 8, ωσπερεὶ ἐκτρώματι—κάμοι. -ρι et -ρει in vetust. Codd. idem valent.

*V. 7. ὑπὲρ ημῶν. Omittit Origen. *Jerem.* 127, ubi Hieron. ‘Pascha quippe nostrum immolatus est Christus.’ *Cels.* 392 (omitt. MS. unus), et *Joan.* 162. Sed Cod. Oxon. habet, et Ambrosius Ferrarius¹ interpres; et 163: bis sine ὑπὲρ ημῶν: et tertium ibidem Cod. Oxon. ὑπὲρ ημῶν habet. Sed repugnant quæ statim subjungit Origenes: Οὐ γὰρ φησὶ τὸ πάσχα κυρίου ἐτύθη Χριστός. καὶ

¹ Cf. Huetii *Origeniana*, p. 286, col. 2. C. Ed.

πρὸς τοῦτο δὲ λεκτέον ἡτοι ὅτι ἀπλούστερον, πάσχα ἡμῶν τυθέν, τὸ δὶς ἡμᾶς τυθὲν εἴρηκεν. ἡ ὅτι πᾶσα ἐօρτὴ ἀληθῶς κυρίου—οὐκ ἐν τούτῳ τῷ αἰώνι—ἀλλὰ ἐν τῷ μέλλοντι. Qui ἡμῶν explicat δὶς ἡμᾶς, non legit ibi ὑπὲρ ἡμῶν: nam δὶς ἡμᾶς id ipsum est quod ὑπὲρ ἡμῶν.

V. 9. Millius putat aliam ab hac epistola esse nunc deperditam. Immo hæc ipsa est. Sic Coloss. in fine, ἡ ἐπιστολὴ, est illa ipsa epistola quam tunc scripsit. Vid. Eph. iii. 3, καθὼς προέγραψα ἐν ὄλιγῳ.

V. 11. Corrigo ἡ πόρνος ἡ ἡ πλεονέκτης.

V. 12. Cod. F. εἰ γάρ μοι τοὺς ἔξω κρίνειν οὐχὶ τοὺς ἔσω; ὑμεῖς κρίνετε. Sic 1 Cor. x. 15, ὡς φρονίμοις λέγω. κρίνετε ὑμεῖς ὁ φημι.

V. 13. κρίνει, ‘judicabit.’ ‘An κρινεῖ?’ [Sic Cod. Rom.]

V. 14. Corrigo ἐξάρατε τὸν πόρνον pro πονηρόν. Vid. supra, v. 8.

VI. 2. Forte legendum ἐπὶ τῶν δικῶν, ‘in foris gentilium.’

VI. 6. κρίνεται. Cod. F. κρίνατε. Lege κρίνετε, ‘judicio contenditis.’

VI. 15. ἄρας οὖν τὰ μέλη, ‘Tollens ergo.’ Sed lego ἄρα οὖν τὰ, ‘Numquid ergo membra Christi faciam membra meretricis.’ Sic ἄρα οὖν initio sententiæ Paulus passim; vid. Concord. in ἄρα. Gal. ii. 17, Ἐρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. In cæteris ἄρα οὖν est illativum, non interrogativum. Et sic codex Luke in Bibliotheca Publica Cantab. 600 annorum clare ἄρα οὖν. Codex F. an

H. ἄρα οὖν (sic). Recte: ἄρα οὖν est illativum semper apud Apostolum. Sed Ἡ ἄρα οὖν erit interrogativum ut ἡ οὐκ οἴδατε, ‘Numquid igitur,’ &c.

¹ Ita conjiciebat Bentleius nondum collato Codice Vaticano. Mox accepta collatio firmavit conjecturam. Ed.

VI. 20. *precio.* Dele ‘mago.’ Sic vii. 23, *τιμῆς ἡγοράσθητε,* ‘*Precio emti estis.*’

VI. 20. Tertull. *de Res. Carnis*, ‘Cum monet (Apostolus) tollere et magnificare deum in corpore nostro,’ et mox ibidem, ‘Glorificate,’ inquit, ‘et tollite deum in corpore vestro.’ Sic Athanas. II. 18.

Irenaeus, 419, ‘Glorificate deum in corpore vestro.’

Cod. F. δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν. Cod. F. Lat. ‘Glorificate et portate deum in corpore vestro.’

Videtur ortum ex varia lectione { δοξάσατε,
βαστάσατε.

Sic Gal. vi. 17, τὰ στίγματα τοῦ Ἰησοῦ βαστάζω ἐν τῷ σώματι μου. ‘Αρατε esset ‘tollite’ magis quam ‘portate.’ Vel utrumque extitit δοξάσατε δὴ καὶ βαστάσατε, et alterum excidit ob ὄμοιοτέλευτον.

Methodius apud Epiphan. 579, δοξάσατε οὖν τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

VII. 3. Mutatum a Lectionariis uti quædam Hebraica Vet. Test. quæ tractu temporis pro obsecenis ferebantur.

VII. 5. ἦτε, ‘in id ipsum revertimini.’ Voluit ἵτε.

*VII. 11. Forte χωρισθῆ, ἢ μενέτω.

VII. 35. Hier. iv. 158, ‘quod honestum est et intente facit servire domino.’ Proprietatem Graecam Latinus sermo non explicat. Quibus in verbis quis possit edicere πρὸς τὸ εὐσχημον...ἀπερισπάστως? Unde et in Lat. Codd. ob translationis difficultatem hoc penitus non invenitur.

VII. 40. Cod. F. ἔχω, habeam. Recte. Sic 1 Cor. iv. 9, δοκῶ γὰρ ὁ Θεὸς ἡμᾶς ἀπέδειξεν.

IX. 1. Cod. F. οὐ χν Ἰησοῦν τὸν κύριον. Recte. (χι. χν.) Nam post οὐ cur οὐχι?

*IX. 12. στέγομεν. Commentarius Graecus in Actus Apostolorum et Pauli Epistolas in Bibl. Seguier, cui

numerus xxvi, ad hunc locum hæc habet, στέγομεν. τῶν ἀναγκαίων δηλονότι ἐπιδεόμενοι υπομένομεν εἰ δὲ γράφεται, στέργομεν ἀντὶ τοῦ ἀγαπῶμεν καὶ πεινῆν καὶ διψῆν καὶ τὰλλα ἵνα μήτις γένηται ἐγκοπή. D^s Wetstenius Lutetiae exscripsit.

IX. 12. Cod. A. Ἀλλ' οὐ κεχρήμεθα. Male divisorunt polyglottorum curatores οὐκ ἔχρήμεθα. Unde Millius, σφάλμα, credo, scribæ esse opinatus, omisit.

IX. 20. Cod. A. inserit μὴ ὡν αὐτὸς ὑπόνομος—reliqua abscissa. Vel lege ὑπόνομος, vel ὑπὸ νόμον, et sic prius pro ὡς ὑπὸ νόμον lege ὑπόνομος, ut mox ὡς ἄνομος.

IX. 27. Cod. F. τὸ στόμα. Lectio egregia ὑπωπιάζω μον στόμα. Refer ad πυκτεύων et ἀέρα δέρων. Πυκταὶ, ὑπωπιάσις contusam faciem exhibebant. Cod. F. Lat. ‘castigo corpus meum.’ Cod. G. στῶμα et ὑποπειάζω. Cod. G. Lat. ‘castigo et lividum facio meum corpus.’ Non στόμα solum sed σῶμα. Virgil. ‘pugna Entelli’ (*AEn.* v.):

‘Multa cavo lateri ingeminant et pectore vastos
Dant sonitus.’

Malim ὑποπιέζω vel ὑποπιάζω, nemo enim agonistes ὑπωπιάζει proprium corpus: sed adversarius invito hoc facit. Deinde ὑπωπιάζω ad pugilatum tantummodo spectat. ὑποπιέζω et ad πυκτεύειν et ad τρέχειν:

‘Multa tulit fecitque puer, sudavit et alsit
Abstinuit venere et vino.’

*IX. 27. Origen. *Jerem.* 193: ταλαιπωρεῖν καὶ κάμνειν, ὑπωπιάζειν τὸ σῶμα νηστείαις, καὶ δουλαγωγεῖν αὐτὸς ἀποχαῖς τοιῶνδε βρωμάτων.

X. 7. Forte εἰδωλάτρας γίνεσθε (-θαι), et postea v. 10, γογγύζωμεν cum Cod. D.

X. 16. Forte corrigendum εἰς ἄρτος, ἐν πόμα.

*X. 28. Origen. *Cels.* 392: ὡς προτρέπει ἡμᾶς ἐπὶ τὴν ὡς μὲν πρὸς ἀληθείαν εἰδωλοθύτων χρῆσιν, ἢ, ἵν’ οὐτως ὄνο-

μάσω, Δαιμονιοθύτων, ὡς δὲ αὐτὸς προσαγορεύσαι ἀν, ιεροθύτων. *Idem*, 397: τὰ καλούμενα παρὰ τοῖς πολλοῖς ιερόθυτα.

X. 29. Forte pro ἑαυτοῦ legendum CAYTOY¹.

XI. 10. Jacobus Gothofredus pro ἔξουσίαν conjicit ἔξουβίαν, ‘exuviam.’

*XI. 10. Forte leg. διὰ τοὺς ἀδελφοὺς, ut 2 Tim. iii. 16.

XI. 27. Cod. F. ἐσθίηται—πίνηται. Unde forte corrigendum ὡστε ὅσοι ἀν ἐσθίητε τὸν ἄρτον ἢ πίνητε τὸ ποτήριον τοῦ κυρίου ἀναξίως ἐνοχοὶ ἐστὲ τοῦ σώματος.

XI. 29. Recte delent ἀναξίως, nam conditio est in illis μὴ διακρίνων, ‘si non dijudicet corpus.’

XII. 27. Hoc est, ‘universi σῶμα estis, singuli μέλη estis.’

XII. 28. Pro ‘δυνάμεις’ habet τρίτον διδασκάλους καὶ ποιμένας, εἴτα χαρίσματα ιαμάτων. Chrys. III. 73, item p. 77. Videtur egregia lectio et confirmatur ex Ephes. iv. 11, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφητὰς, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους. Ergo et v. 29, lege μὴ πάντες ποιμένες; non δυνάμεις.

XII. 31. Cod. D. καὶ εἴτι. Cod. F. εἰ τει. Distingue ζηλοῦτε—χαρίσματα τὰ κρείσσονα καὶ εἴ τι καθ’ ὑπερβολήν· ὅδὸν ὑμῖν δείκνυμι, ‘Æmulamini charismata majora et si quid est excellens: viam vobis demonstro.’

XII. 31. Salmasius, *de Fœnore Trapezitico*, legit, καὶ εἴ τι καθ’ ὑπερβολὴν ὅλον ὑμῖν δείκνυμι.

XIII. 1. εχω εν ειμι. η χαλκος ηχων, Cod. D. et Cod. F. Forte οὐδὲν εἰμὶ ἢ χαλκὸς, ut versibus sequentibus οὐδὲν εἰμι. Aristophanes, οὐδὲν γὰρ ἔσμεν ἢ Ποσειδὼν καὶ σκάφη. Verte ‘nihil sum nisi æs sonans.’

XIV. 3. εἱ γάρ, Cod. F. Scribe ἢ γάρ.

¹ [i. e. σαυτοῦ.] Ed.

*XIV. 7. αὐλοί. Sextus, p. 130, μουσική ἔστι καὶ λυπουμένων παρηγόρημα, ὅθεν καὶ τοῖς πειθοῦσιν αὐλοὶ μελωδοῦσιν, οἱ τὴν λύπην αὐτῶν ἐπικουφίζοντες.

XIV. 10. N.B. φωνῶν, ‘linguarum.’

*XIV. 11. ἐν ἐμοὶ βάρβαρος. Forte legendum ἔνι μοι βάρβαρός ἔστι. ἔνι vero antea in hac epistola vi. 5, οὔτως οὐκ ἔνι ἐν ὑμῖν. ἔνι pro ἔστι.

*XIV. 32. Forte υποτάσσηται.

XIV. 38. ἀγνοεῖται, ‘ignoratur.’ Sic Origenes et interpres Hieronymus in *Hieremiam*, p. 58 et iii. 619, ‘Qui ignorat ignorabitur.’

XIV. 38. Origen. *Jerem.* 58, ἀγνοεῖται. Origen. probans Jesum nescisse quædam ut Matt. vii. 23, ‘Discedite me οὐδέποτε ἔγνων ὑμᾶς, addit ἔγνω γὰρ τὰ διαφέροντα καὶ κρείττονα, καὶ ἔγνω Κύριος τοὺς ὄντας αὐτὸν (2 Tim. ii. 19). καὶ εἴτις ἀγνοεῖ ἀγνοεῖται, οὐκοῦ ὁ ἀμαρτωλὸς ἀγνοεῖται ὑπὸ τοῦ Θεοῦ.’ Interpres Hieron., ‘Scit dominus eos qui ejus sunt et si quis ignorat ignoratur. Igitur, ut constat, peccator ignoratur a Deo. Dicet mihi aliquis ex auditoribus,’ &c.

XV. 5. Κηφᾶ καὶ μετὰ ταῦτα τοῖς ἔνδεκα. Cod. F. Hier. ii. 590, ‘Paulus refert quod apparuit Dominus primum undecim, deinde Apostolis omnibus, alios volens intelligi primos, alios secundos Christi discipulos.’

*XV. 7. εἶτα τοῖς ἀποστόλοις πᾶσι, quod παραφράζει Origen. Cels. 100: ἔπειτα τοῖς ἑτέροις παρὰ τοὺς δώδεκα ἀποστόλους πᾶσι, (leg. ἀποστόλοις), τάχα τοῖς ἐβδομήκοντα.

*XV. 19. Origen. *Matth.* 486. Sed mox Orig. in *Explic.*: οὐ πάντως ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικώς ἔστι μόνον.

XV. 24. Origen. *Joan.* 157, oblique, ὅτε παραδίδωσι.

XV. 29. ἔπει, ‘alioquin.’ Recte. Sic Rom. xi. 22, ἔπει καὶ σὺ ἐκκοπήσῃ, ‘alioquin et tu excideris.’

XV. 29. Origen. *Matth.* 487, ἵπερ αὐτῶν, et inchoat sententiam Eἰ δλως.

XV. 32. κατὰ ἀνθρώπων Scaliger corrigit. Irenæus, 420, ‘Secundum hominem cum bestiis Ephesi pugnavi.’

XV. 32. εἰ νεκροὶ οὐκ ἐγείρονται. ‘Græci, excepto *Theodoreto*, clausulam hanc abrumpunt a superiori sententia et adjungunt sequenti: quod facit et Hieronymus in *Esai.* 22.’ Millius. Recte.

*XV. 47. Lege ουνιος εξ ουνου. Vulg. ‘de cœlo cœlestis.’ Sed vide Millium.

*XV. 49. Origenes explicando ἐφορέσαμεν ἀμαρτωλοὶ ὄντες τὴν εἰκόνα τοῦ χοϊκοῦ φορέσωμεν μετανοοῦντες τὴν εἰκόνα τοῦ ἐπουρανίου.

*XV. 51. Cod. A. οὐ inserit. Sed 8 factum ex (Y).

XV. 55. Stulte vertunt ‘contentionem.’ Nam τὸ νῖκος est νική, ut τὸ πλοῦτος, τὸ ζῆλος.

*XV. 55. Sub νῖκος in Cod. A, visibile est TPON.

XVI. 9. ἐνεργῆς, Codd. A. C. F. ‘Evidens’ est ἐναργῆς. Glossarium ἐναργῆς, ‘evidens,’ ἐναργῶς, ‘evidenter.’ Idem ἐνεργῆς, ‘efficax.’ Erat ἴδιωτισμὸς Scriptoris. Hier. *Præf. ad Eph.* ‘magnum et efficax.’ Hier. III. 34, ‘evidens.’

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD CORINTHIOS SECUNDAM.

I. 3. Hilar. p. 302, ‘deus pater.’ Cyril. Hier. 115,
Θεὸς καὶ πατήρ.

I. 6. Codex F. εἴτε δὲ θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὡς καὶ ἡμεῖς πάσχομεν, καὶ ή ἐλπὶς ὑμῶν βεβαιά ὑπὲρ ὑμῶν, εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας εἰδότες.

Hanc lectionem sequuntur codices novi plerique omnes, et placet. Nam altera et σολοικίζει et sententia laborat.

Cod. B. ut Cod. F. nisi quod desit in initio τῆς σωτηρίας, et [legat] ὡν non ὡς.

I. 15. Cod. A. a primâ manu, ἔχωμεν, ut ex spatio videtur.

I. 16. Forte legendum δευτέραν χαράν. Unus Latinus, ‘secundum gaudium.’ Cod. B. χαράν σχῆτε.

*II. 10. Recte Cod. A. καὶ γὰρ ὁ καὶ χάρισμα, εἰ τι κεχάρισμα, δι’ ὑμᾶς.

V. 10. Lego πρὸς ὁ ἔπραξεν, ‘prout gessit.’ Sic Ephes. iii. 4, πρὸς ὁ δύνασθε ἀναγινώσκοντες, ‘prout potestis legentes.’

*VI. 9. Origen. *Psalm.* 46 obiter, *πειραζόμενος οὐ θανατοῦται, νομιζόμενος εἶναι πτωχὸς πολλοὺς πλουτίζει.* Idem, *Εὐχῆς,* II. 19: *παρακαλῶμεν πειραζόμενοι μὴ θανατοῦσθαι.*

VII. 7. Forte delenda ἐν παροντίᾳ αὐτοῦ. Quære an post οὐ μόνον δὲ, repetere solet.

VIII. 7. τῇ ἐξ ὑμῶν εἰς ημᾶς ἀγάπῃ, ‘caritate vestra in nos.’ Sic ix. 2, ὁ ἐξ ὑμῶν ζῆλος, ‘aemulatio vestra.’ Sed ibi Cod. C. omitt. ἐξ, et aliquot Codd. apud Millium.

VIII. 20. Cod. F. ὑποστελλόμενοι, ‘devitantes.’ Nota compositum.

VIII. 24. Codd. B. D. F. ἐνδεικνύμενοι, quod forte verum, si legatur τὴν νῦν ἐνδειξιν pro οὖν.

*X. 3. Et Origenes et Clemens, cum ad Gentiles scriberent, qui Hebraismum τὸ περιπατοῦντες forte non caperent, consulto immutabant, hic ὄντες, substituendo, ille ζῶντες.

X. 13. ἐμέρισεν. Sic Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Lat. ‘Sicut Deus divisit mensuram fidei.’ Sed hic οὐ ἐμέρισεν, ‘quam mensus est.’ An legebat ἐμέτρησεν? Vide Millium.

X. 14. Cod. B. ὡς γὰρ μὴ ἐφίκν. omissio οὐ. *Recte.*

XI. 5. ‘fecisse.’ Forte ‘fuisse.’ Vid. xii. 9.

XII. 4. ἀρρήτα ρήματα. Hier. iv. 219, ‘verba ineffabilia.’ Chrysost. iii. 105. ἀρρήτα. ‘Arcana’ sunt ἀπόρρητα.

XII. 12. Lego ‘ab his, qui sunt supra modum, Apostolis.’

XIII. 2. Forte fuit οὐ φείσομαι ἔτι. Ἡ δοκιμὴν... Archelaus, 44, *Aut* documentum quæritis—Christus. Hier. *ad Ephes.* p. 346, *An* experimentum—Christus. Et II. 683, et append. p. 137. Cyril. Hier. p. 145, Ἡ δοκιμὴν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD GALATAS.

I. 1. Hier. iv. 225. Sciendum in Marcionis Apostolo non esse scriptum ‘et per deum patrem.’ Athanas. 884, ut ed.

I. 6. Hier. ad locum, ‘in gratiam Christi Jesu.’ Hyperbaton est, quod ita suo ordine legi potest. ‘Miror quod tam cito transferimini a Christo Jesu, qui vos vocavit in gratiam.’ Ergo legebat ‘Christo.’

I. 8, 9. Athanas. i. 212, mutat ordinem duorum versuum.

I. 10. Hier. ad loc. omitt. γάρ. Idem legit *an—aut.*

I. 11. ‘notum enim.’ Hier. ad loc. Sed δὲ Athanas. 884.

I. 12. οὐδὲ, Athanas. 884.

I. 13. Act. ix. 21. De Saulo et re eadem ὁ πορθήσας ‘qui expugnabat.’ καὶ ἐπόρθουν, Chrys. iii. 106.

I. 15. Θεὸς præter Millium omittit E. Seguier; si Θεὸς, tum esset ὁ Θεὸς ὁ ἀφορίσας, et est ὁ ἀφορ. in editione Fellii. Hier. iii. 380: ‘placuit deo qui separavit;’ sed ibidem 528: ‘placuit ei qui.’ Athanas. 885: ὁ Θεὸς ὁ ἀφορίσας. Euseb. *in Psalm.* 258: ηὐδ. ὁ ἀφορίσας, omissio Θεός. Irenæus, 417: ‘placuit Deo.’

I. 17. ‘veni’ est ἀπῆλθον non ἀνῆλθον. Sed vid.
v. 18.

I. 19. Hier. ad loc. ‘neminem.’

I. 22. Hier. ad loc. ‘auditum habebant.’

II. 4. καταδονλώσωσιν Cod. F., et ἵνα μὴ ήμᾶς. De
oīs οὐδὲ, quæ olim abfuerunt, Iren., Tertull., et Cod. D,
certe ex illo μή apud Cod. F., præclara lectio oritur: hoc
modo, διὰ δὲ τὸν παρεισάκτους ψευδαδελφοὺς...ἐν Χριστῷ Ιωάννῃ.
ἵνα μὴ ήμᾶς καταδονλώσωσιν, πρὸς ὄραν εἴξαμεν τῇ ὑποταγῇ,
‘ut ne nos in servitutem redigerent, ad horam cessimus
subjectioni.’ Sic ‘oni,’ MSS. omnes, et Cod. F. Lat.
Vel etiam sine μή sententia recte procedit. Hier. iv.
238, hoc esse quod in Codicibus legatur Latinis: ‘Qui-
bus ad horam cessimus subjectioni.’ Ibid. 239. Græci
Codd.: ‘quibus neque ad horam.’ August. ap Hier. iv.
633, quibus nec ad horam cessimus subjectioni. Irenæus
234: omittit οὐδὲ, neque, et habet ‘subjectioni,’ ub. vid.
notas. Sulpicius Severus, *Dial.* p. 611: ‘Satius aestimans
ad horam cedere, quam his non consulere quorum cervi-
cibus gladius imminebat.’

II. 19. συνεσταύρωμαι, ‘confixus sum cruci’ (Sic
Hier. ad loc.). Obscure: videtur scripsisse ‘concrucifixus
sum.’ Rom. vi. 6, ‘simul crucifixus.’ Matth. xxvii. 44,
‘crucifixi cum’ et sic Marc. xv. 32. Joh. xix. 32. Totum
vel leg., ‘cum Christo fixus sum cruci.’ Sic Ephes. ii. 5,
συνέζωστοίησεν ήμᾶς τῷ Χριστῷ; ‘convivificavit nos Christo,
et conresuscitavit,’ &c.

III. 1. Dele τῇ ἀληθείᾳ μὴ πείθεσθαι, cum A. B. F.
et Hier. ad loc. Copt. Syr. (C. habet). Tertull. *de Præsc. Hær.*: ‘O insensati Galatæ, quis vos fascinavit?’ non
amplius. Hier. ad locum: Legitur in quibusdam Codd.
‘fascinavit non credere veritati.’ Sed quia hoc in ex-
emplaribus Adamantii non habetur omisimus¹.

*III. 12. Abscissa sunt codice A. -ήσας αὐτὰ ανος, et
ex spatio ανος videtur deesse.

¹ Ad hunc locum cf. Bentleii Opp. Vol. iii. pag. 521. Ed.

III. 16. *Lego.* *At Abrahæ—Absorptum a...ordinat.*
δὲ ‘at’ sæpe, ut iv. 3, ὅτε δὲ ἥλθε. ‘At ubi venit.’

III. 16. ‘Et semini tuo.’ MSS. quidam ‘et in semine tuo.’ Nempe Gen. xxii. 18: καὶ ἐνευλόγηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη, et xxvi. 4: Nam quod in Genesi etiam dicitur ‘et semini tuo,’ hoc tantum est *dabo terram hanc*, nihil ad benedictionem gentium. Tertull. *de carne Christi*: ‘Non dixit seminibus, tanquam *de pluribus*, sed semine, tanquam *de uno*, quod est Christus.’ Irenæus, 453, de—de.

III. 19. Cod. F. τί οὖν; οὐ νόμος τῶν πράξεων ἐτέθη ἄχρις, Lat. ‘Quid igitur? Lex propter transgressionem posita.’ et Hier. ad loc. Irenæus, 210 bis: ‘Quid ergo lex factorum,—cui promissum est,’ et sic p. 432. August. apud Hier. iv. 636: ‘Quid ergo lex?’ atque huic interrogationi respondet. ‘Prævaricationis gratia, &c. promissum est,’ et Hier. iv. 200: ‘et cui repromissum est.’ Ergo hic pro ‘promiserat,’ lego ‘promissum erat.’

*III. 19. Forte δι’ ἀγγέλου οὐ χειρὶ, vel οὐκ ἐν χειρὶ, cf. Act. vii. 35¹.

*III. 20. Forte οὐ γάρ μεσίτης.

III. 29. Cod. A. ἀπαντεῖς γάρ ὑμεῖς ἐστε Xv w; εἰ δὲ ὑμεῖς Xv. Codd. F. G. πάντες γάρ ὑμεῖς ἐν ἐστὲ ἐν Xw w; εἰ δὲ ὑμεῖς πάντες ἐν ἐστὲ ἐν Xw w. Sed Lat. ut edit. Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. Hier. in locum, et iv. 383, ‘unum estis.’ Hilar. 952, ‘unum estis.’

IV. 4. Cyprianus, 37: ‘natum ex muliere.’ Tertull. *de vel. Virg.*: ‘factum ex muliere.’ Ibid. *de carne Christi*: ‘factum ex muliere.’ Hoc quidem impressius quod *factum* potius dicit quam *natum*, simplicius enim enuntiasset

¹ Cod. C. a prima manu habet,

(1) δι’ ἀγγέλου ἐν χειρὶ.

Bentleius autem conjiciebat,

(2) δι’ ἀγγέλου οὐκ ἐν χειρὶ.

(1) ΔΙΑΓΓΕΛΟΤΕΝΧΕΙΡΙ.

(2) ΔΙΑΓΓΕΛΟΤΟΤΚΕΝΧΕΙΡΙ.

ED.

natum. Athanas. 580, γενόμενον. Sed plures ibi MSS. γεννώμενον. Sed 1120, γενόμενον. Pseudath. I., γεννώμενον.

*IV. 25. τὸ δὲ Ἀγαρ συστοιχεῖ. Sic lege. Lege δονλεύει γάρ. [De hoc loco Bentleius, in *Epistola ad Joannem Millium*, Opp. Vol. II. p. 363, hæc habet:

"Locus est cap. iv. in *Ep. ad Galatas*, qui ab ineunte fere Christianismo usque ad hanc memoriam doctissimos viros exercuit. 22. Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο νιὸς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. 23. Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγένηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. 24. Ἀτινά ἔστιν ἀλληγορούμενα· αὐται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δονλείαν γεννῶστα, ἡτις ἔστιν Ἀγαρ. 25. Τὸ γάρ Ἀγαρ Σινᾶ ὄρος ἔστιν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δονλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. 26. Ἡ δὲ ἄνω Ἱερουσαλήμ, ἐλευθέρα ἔστιν, ἡτις ἔστι μήτηρ πάντων ἡμῶν. Memini equidem, Milli, me non ita pridem a te rogatum, ut de perdifficili hoc loco judicium meum interponerem, vehementer approbasse sententiam tuam, quam in illa tua editione posuisti: neque enim eundem montem et Agarem vocatum esse et Sinam, neque vero ullum usquam gentium eo nomine notatum esse, neque porro Agarem servam (si de serva malit quispiam, quam de monte accipere) in eadem allegoria et monti respondere posse, et legi quæ ex monte promulgata est: atque his de causis in diversa consilia itum esse ab antiquis, quorum alii Σινᾶ, sed plures Tὸ γὰρ Ἀγαρ, e libris sustulerunt: quæ autem nostra et patrum memoria viri magni commentati sunt, tantum abesse ut locum faciant explicatiorem, ut novis etiam obscuritatibus involvant. Qua quidem occasione, ne omnino ἀσύμβολος essem, conjecturam, ut scis, extemporalem in medium attuli, quæ etiam tum visa est ad veritatem proxime accedere. Scilicet e regione verbi Σινᾶ adnotasse olim quempiam enarrationis causa, Σινᾶ ὄρος ἔστιν ἐν τῇ Ἀραβίᾳ, Sina iste, quem memorat Apostolus, mons Arabiae est; ea autem verba non multo post, ut sæpe usu venit, de libri margine in orationem ipsam irrepsisse: nam Apostoli quidem ea non

esse, sed παρεμβεβλημένα, ex ipso statim vultu et colore totiusque adeo corporis filo cognosci posse: et proinde me paratum esse ὁβελίζειν hunc locum, nisi quid tibi secus videretur. Cum autem tibi valde placere conjecturam meam præ te ferres: atqui, inquam, ut vera ista sit sive opinio sive adeo suspicio nostra, necesse est illud δὲ quod vocem συστοιχεῖ proxime subsequitur, pro supervacaneo auferatur. Dictum ac factum editionem tuam inspicimus, ibique quatuor ad minimum MSS. libros comperimus conjunctionem istam non agnoscere: quod sane non de nihilo est, neque ulla commode ratio reddi potest cur abfuerit, si verba, de quibus hæc quæstio est, nunquam non in codicibus extitissent. Tanta res tam tenui indicio patefacta satis refellit voculas imperitorum aut malevolorum hominum, qui diligentiam istam minutas scripturæ varietates sectantem, tanquam obscuram et sollicitam et nimiam vituperationem addueunt. Quis enim dubitet quin melior multo et apertior fiat sententia, si auctoritate manuscriptorum expungatur δέ tum autem Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ de medio discedant; et totus deinde locus sic legatur: Ἀτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ ἐνδό διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, η̄τις ἐστὶν Ἄγαρ. Τὸ δὲ Ἄγαρ συστοιχεῖ τῇ νῦν Ἱερουσαλήμ, δουλεύει γάρ μετὰ τῶν τέκνων αὐτῆς· hoc est, Agar autem respondet Hierosolymis, serviunt enim cum progenie sua. Γάρ et δὲ locum inter se permutare jussi fide MS. Alexandrini, et aliorum: quinetiam dedita opera Hierosolyma dixi non Ierusalem; ut ex ipsa dictione foret perspicuum, quorsum illud δουλεύει pertineret. Ipsa enim flagitiat sententia ut δουλεύει referatur ad Ἱερουσαλήμ. Quod cum ita sit; cur, amabo, Apostolus tali usus est constructione verborum, qua δουλεύει cum Ἄγαρ necessario convenire videatur? aut quamobrem τὸ Ἄγαρ genere neutro posuit; quasi vero Ἄγαρ materialiter ac pro voce, non pro ancilla, hic usurpetur? Hactenus opinor prospere mihi conjectura processit, ut mons iste Arabiæ omnibus machinis loco movendus esse videatur: sed male vero me habent hi scrupuli, neque aliud habeo quod dicam aut conjectem; præterquam ex quo tempore verba ista de margine in orationis textum adscita sunt, sicuti mox

conjunctionem δὲ quosdam homines intrusisse, ita alia nonnulla mutavisse leviter et ad commentitiam eam sententiam accommodasse. Nam profecto facile animum induco, ut credam hoc modo scripsisse S. Paulum: Τῇ δὲ Ἀγαρ συστοιχεῖ ἡ νῦν Ἱερουσαλὴμ, δονλεύει γὰρ μετὰ τέκνων αὐτῆς. Ἡ δὲ ἄνω, &c. Agari autem respondet Ierusalem, servit enim cum liberis suis. Quae vero supra est Ierusalem, libera est, quae mater est omnium nostrum: postea vero adulterina ista sese insinuasse hoc exemplo, Τῇ δὲ Ἀγαρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ ἡ νῦν Ἱερουσαλήμ. Cum autem hæc oratio, ut cernis, in manifestum solœcismum cadat, simile sane vero est, ne dicam necessarium, verba ista τῇ et ἡ sic brevi a scribis immutatum iri, quemadmodum hodie vulgo feruntur. Quis enim non incuset imperitiam notariorum librariorumque incuriam, ut S. Hieronymi verbis utar, qui scribunt, non quod inveniunt, sed quod intelligunt; et dum alienos errores emendare nituntur, ostendunt suos?"]

IV. 31. Lege ἄρα οὖν ἀδελφοὶ οὐκ ἔσμεν παιδίσκης τέκνα ἀλλὰ ἐλευθέρας τῇ ἐλευθερίᾳ ἡ νῦν Χριστὸς ἡλευθέρωσεν. Στήκετε οὖν..., vel legendum ἡ ἐλευθερίᾳ, et delendum ἡ. Hier. III. 389: ‘*Nos autem fratres non sumus filii ancillæ sed liberæ, qua libertate donavit Christus.*’ Et sic ad locum.

V. 7. An distinguendum τις νῦν ἐνέκοψεν; Legendum μηδενὶ πείθεσθε. Lego ἡ πεισμονὴ ἐκ τοῦ καλοῦντος νῦν, deleto οὐκ. Vid. Millium. Lucifer 219, ut Vulg.: ‘Currebatis...non obedire;’ mox ‘Qui nemini consenseritis suasio vestra ex deo est, qui vocat vos. Nescitis quia modicum fermentum totam massam corruptit?’ Tertull. *de Præsc. Hær.*: ‘Tam bene currebatis...quis vos impedit?’ non amplius. Cod. F. τῇ ἀληθείᾳ μὴ πείθεσθαι, μηδενὶ πείθεσθαι. Lat.: ‘veritati non obedire. Nemini consenseritis. Persuasio non est ex eo qui vocat vos.’ Hier. ad loc.: Sequitur ‘nemini consenseritis.’ Sed quia nec in Græcis libris nec in his qui in Apostolum commentati sunt hoc scriptum invenimus prætereundum videtur. Ibid. v. 8. In Latinis codicibus invenio ‘persuasio vestra ex

deo est, qui vocavit vos ... Melius igitur et verius sic legitur ‘persuasio vestra non est *ex eo* qui vocavit vos.’

*V. 7. Lege ἐνέκοψε. Dele τῇ ἀληθείᾳ μὴ πείθεσθαι.

*V. 12. ἀποκόψουται. Excerpta Dionis, p. 763, de Elagabalo: ὅτι τὸ αἴδοιον περιέτεμε καὶ χοιρείων κρεῶν ὡς καὶ καθαρώτερον ἐκ τούτων θρησκεύων ἀπείχετο, ἐβούλευσατο μὲν παντάπασιν αὐτὸν ἀποκόψαι.

*VI. 2. ἀναπληρώσατε, ‘adimplebitis.’ Vulg. et Hier. ad loc. Legebat ἀναπληρώσετε, et sic B. F.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD EPHESIOS.

[ΠΡΟΣ ΕΦΕΣΙΟΥΣ. Cod. B.]



*I. 1. Dele ἐν Ἐφέσῳ. R. B.

I. 1. Xū. Iū. Cod. B. et omnes fere Latini ‘Christi Jesu.’ Forte τοῖς ἀγίοις κλητοῖς οὖσι καὶ πιστοῖς. Rom. viii. 28.

I. 5. Dubitat Hieron. utrum ἐν ἀγάπῃ sequentibus an præcedentibus jungendum sit.

I. 5. 6. Hier. ad locum. Non scriptum quod in Lat. Codd. habetur ‘dilecto filio suo,’ sed simpliciter ‘dilecto.’

I. 8. ἡς ἐπερίσσευσεν. ‘Quam abundare fecit.’ Sic vertendum ut 2 Cor. ix. 8, δυνατεῖ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ‘abundare facere in vobis.’

I. 9. Connectit et distinguit Hieron. εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν. Deinde et memorat distinctionem quæ nunc fertur.

I. 9. ‘ut notum faceret.’ Vulg. Sic Hil. Legebat γνωρίσαι. Sic Codd. F. G.

I. 14. Latinus, inquit Hieron., ‘adoptionis.’ Sed non habet in Græco *νιοθεσίαν* sed *περιποίησιν*: quam nos ‘acquisitionem’ vel ‘possessionem’ possumus dicere. Deceptus est a Codice suo, scripsit enim Latinus ‘adeptio.’

I. 16. Agnoscit Hieron. et in Latino et in Græco solœcismum esse. Sed lego, δώῃ ὑμῖν—πεφωτισμένοις. Ille hyperbato durissimo sonat.

II. 4. Hieron. ὁ δὲ Θεός. ‘Conjunctio caussalis aut ab indoctis addita scriptoribus, aut ab ipso Paulo, qui erat imperitus sermone, superflue usurpata.’

II. 5. Hilar. p. 403. ‘Et cum essemus mortui peccatis vivificavit nos simul cum Christo et coexcitavit et collocavit in cœlestibus.’ Delet χάριτι ἐστε σεσωσμένοι, quod sane videtur ex v. 8, ubi repetitur, de margine insertum in textum.

II. 20. ἀκρογωνιαίου αὐτοῦ Xv. Iv. Codd. A, B. ἀκρογωνιαίου λίθου αὐτοῦ Iv. Xv. Cod. F. Videtur αὐτοῦ factum ex λίθῳ. Lege ergo ἀκρογωνιαίου λίθου. Xv. Iv.

*II. 20. Origen. *Joan.* 184, omittit αὐτοῦ.

III. 1. τούτου χάριν. Hier. notat ἀνανταπόδοτον, neque enim dicit, Ego Paulus hoc vel illud feci, sed suspensa manente sententia transgressus ad alia est. De solœcismis et infantia Paulli plura hic habet.

*III. 3. Lege ἐγνωρίσθη. Cf. c. i. 9.

*III. 9. Lege οἰκονομία.

III. 11. ‘quam fecit in Christo.’ Hieron. refert ‘quam’ ad *sapientiam* non ad *præfinitionem*.

III. 13. ἔκκακεῖν Codd. F. G. Hieron. ἔκκακεῖν, vel verti potest ‘deficiatis’ vel ‘deficiam,’ posterius magis probat.

III. 14. Omittunt *τοῦ κυρίου ἡμῶν Ιησοῦ*. Codd. A. B. C., Copt. Æth. Orig. Habent Cod. F. Gr. Lat. et Hieron. in textu. Sed in commentario “non ut in Latinis codicibus additum est ‘domini nostri Jesu Christi,’ sed simpliciter ‘ad patrem’ legendum.” Athanas. i. 428, refert hæc ad Patrem, et sic Arriani apud Socratem, p. 97, et iterum 98, 125.

IV. 1. Forte legendum *περιπατήσατε*, vel *ἀνεχομένους* et *σπουδάζοντας*.

*IV. 5. ‘Verba commatis hujus, ut et proxime sequentis, in Epistola ad Laodicensos exstitisse asserit Epiphanius. At vero Epistolam istam non aliam quidem fuisse quam hanc ipsam ad Ephesios, a Marcione hæretico *ad Laodicensos perperam inscriptam*, notat Tertull. c. *Marcion.* v. 17.’ Millius. Immo recte *ad Laodicensos*.

IV. 6. Verte ‘super omnia, et per omnia, et in omnibus.’ *ὑμῖν* omittunt A. B. C. Hier. *ἡμῖν* habet F, et omnes fere codd. novi. Forte pro *ὑμῖν* legendum *ἀμήν*, ut ὁ ἐπὶ πάντων Θεὸς εὐλογητὸς *εἰς τοὺς αἰῶνας. ἀμήν.*

IV. 14. *ἐν τῇ κυβείᾳ*, Cod. F. *ἐν τῇ τικνίᾳ*. Quid si *ἐν τῇ τρικυμίᾳ*, ut metaphora continuetur? Methodius, p. 80: *βαστάσατε τὸν ἄνθρωπον τοῦ Κυρίου ἵνα μὴ καὶ πάλιν ταῖς τρικυμίαις καὶ ταῖς ἀπαταῖς περικλυσθεὶς καταποντωθῆ.*

IV. 14. Glossar. Gr. Lat. {‘conventio’ μεθοδεία.} {‘convenire’ μεθοδεύειν.} Bis, ter. Quære. Cod. G. μεθοδείαν, ‘remedium.’ Lucifer, 147, ‘in astutia et remedium erroris;’ 148, ‘in astutia ad remedium.’ Vide vi. 11, ubi iterum μεθοδείας, ‘remedia.’ Nota: plerumque convenit Lucifer cum versione Claromontana.

IV. 15. *ἀληθείαν δὲ ποιοῦντες*. Codd. F. G. Videtur ex Latino ortum. Lucifer. 147: ‘veritatem autem facientes.’ Johan. iii. 21: ὁ δὲ ποιῶν τὴν ἀληθείαν. 1 Johan. i. 6: ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀληθείαν. Gal. iv. 16: *ἀλη-*

θεύων ὑμῖν, ‘verum dicens vobis.’ Nusquam alibi. Hier. iv. 205: ‘veritatem autem loquentes.’

IV. 18. Hier. ad locum. Multo aliud in Græco quam in Latino. Desperantes quippe ἀπηλπικότες nominantur: ἀπηλγηκότες, ‘indolentes’ sive ‘indolorii.’

*IV. 19. Origen. *Jerem.* 79: τοιοῦτοι εἰσιν οἱ ἀπηλγηκότες καὶ ἔαυτοὺς παραδόντες πάσῃ ἀσελγείᾳ καὶ πάσῃ ἀκαθαρσίᾳ, et 196: ἀρ' ἐκεῖνον τὸν πορνεύσαντα καὶ μὴ φροντίσαντα καὶ ἀπηλγηκότα ὡς καὶ παραδόντα αὐτὸν τῇ ἀσελγείᾳ.

IV. 19. Cod. F. ἀφηλπικότες. Sic sæpe ἐφ. ἐλπίδι. Ita apud Gruterum, Helpis cognomen frequentius quam Elpis.

IV. 24. ‘Renovamini et induite vos.’ Legebat ἀνεῳσθε καὶ ἐνδύσασθε, ut plures Codd. et Chrys.

IV. 29. ‘ad ædificationem fidei.’ Sic Cypr. 67. Edd. et MSS. et Epist. 45. Edd. et MS. Reg. Omnes novi χρεῖας. Chrys. 193: εἰς οἴκοδομὴν ἐκκλησίας. Cod. F. ἀγαθόν ἐστιν πρὸς οἴκοδομὴν τῆς πίστεως ινὰ δοῖν χάριν. Hieron. ‘ad ædificationem opportunitatis’ Latinus propter euphoniam mutavit, et posuit ‘ad ædificationem fidei.’ Pelag. ap. Hier. v. 23, ‘fidei.’ Euthal. πίστεως.

IV. 31. Cod. A. ἀρθήτων. An pro ἀρθήτωσαν, ‘tol-lantur?’

V. 3. πλεονεξία, hic non est ‘avaritia,’ sed ut alibi ‘concupiscentia,’ ‘adulterium,’ et sic πλεονεκτής versu 5. Sed vid. Salmas. *de Fœn. Trapez.* p. 151.

V. 5. Cyprian. *Epist.* 55. Hoc enim scitote intelligentes—quod est *idololatreia*. ἴστε, Codd. A. B. F. Hier. ‘quod est *idolis serviens*.’

V. 14. Hier. Quidam in Ecclesia concionator pro ἐπιφαύσει, id est, ‘orietur’ legebat ἐπιψαύσει, id est ‘continget te Christus, &c.’

V. 22. Hier. ‘Hoc quod in Latinis exemplaribus additum est, subditæ sint, in Graeco non habetur, sed ἀπὸ κοινοῦ subauditur.’ Additum credo ὑποτασσέσθωσαν quia initium erat ἀναγνώσματος.

V. 26. Quid est ἐν ρήματι? Cod. F. ρήματι. Forte legendum ρύματι. ἐν ρήματι. Methodius in convivio X. virginum.

*V. 27. Forte delendum τὴν ἐκκλησίαν.

V. 30. Sic Chrys. III. p. 215. Sed forte legendum ὅτι μέλος ἔστι, de uxore, vel μέλη εἰσι vel etiam ἔσμεν, de viro et uxore: τοῦ σώματος αὐτοῦ, καὶ τῆς σαρκὸς αὐτῆς, καὶ τῶν ὄστέων αὐτῶν. Sequentia hoc postulant.

*V. 30. Origen. Joan. 189: τῆς ἐκκλησίας σώματος αὐτοῦ (Χριστοῦ) λεγομένης εἶναι ὡς καὶ ἡμᾶς μέλη τοῦ σώματος αὐτοῦ παρὰ τῷ ἀποστόλῳ ὄνομάζεσθαι. Nihil amplius.

V. 31. Hier. ‘Non iisdem verbis, ut in Genesi est, Apostolus utitur. Pro ἐνεκεν τούτου posuit ἀντὶ τούτου: pro “patre suo” et “matre sua,” pronomina abstulit, et quod in medio dicitur, “et adhærebit uxori suæ” penitus prætermisit.’

*V. 32. Origen. Matth. 497, explicat: τὸ γὰρ μυστήριον τοῦτο μέγα ἔστιν, καὶ ὡς Παῦλος λέγει, εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν ἀναφερόμενον.

VI. 4. ἐντρέφετε. Forte ἐντρέπετε corrigendum.

VI. 9. Cod. F. ὅτι καὶ αὐτῶν ὑμῶν. Lat. ut ed. Placet. Verte ‘et vestrum ipsorum Dominus.’ Col. iv. 1: εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

VI. 11. Lucifer, 317: ‘adversus remedia diaboli.’ Sic et alibi μεθοδεία, ‘remedium,’ Eph. iv. 14.

VI. 12. *ὑμῖν*. A. F. Gr. Lat. Syr. Æth. Quære an
vobis?

VI. 13. Cod. A. *κατεργασμένοι*. Lego Lat. ‘Et
omnibus perfectis stare.’ Participium, ut solet, ablativo
absolute positum. Forte legendum ἀντιστῆναι—*καὶ ἀπαν-*
τᾶν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILIPPENSES.

[ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ. Cod. B.]

I. 8. *χάριτος*, ‘gaudii mei.’ Legebat *χαρᾶς*.

I. 23. Tertull. *de Patientia*: ‘Cupio recipi jam, et esse cum Christo, quanto melius.’ Credo πόσῳ, ut Codd. D. F. Lego et distinguo ex Codd. D et F. Συνέχομαι δὲ, ἐκ τῶν δύο τὴν ἐπιθυμίαν ἔχων τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῷ μᾶλλον κρείσσον, τὸ δὲ ἐπίμενεν ἐν τῇ σαρκὶ ἀναγκαιότερον δί νῦν. Pseudo-Hieron. II. App. 534. In Græco non habet ‘dissolvi,’ sed ‘reverti.’ Sic Gloss. Gr. Lat. ‘Redit.’ ‘ἀνακάμπτει, ὑποστρέφει, ἀναλύει.’

I. 26. *καύχημα*, ‘gratulatio.’ Cod. F. ‘gratulatio.’ Sic 2 Cor. vii. 14, εἴ τι κεκαύχημαι. MS. M. ‘gloriatus’ ‘gratulatus’.

I. 27. τὰ περὶ ὑμῶν, ‘audiam de vobis.’ Sic Cod. D. Lat. Sic ii. 20, τὰ περὶ ὑμῶν μεριμνήσει, ‘pro vobis sollicitus sit.’

*I. 29. N. B. Origen. *Joan.* 324: ‘Οτι ἀπὸ Θεοῦ ὑμῖν ἐχαρίσθη οὐ μόνον τὸ εἰς Χριστὸν πιστεύειν, &c.

II. 9. Codd. F. G. ἐχαρίσατο αὐτῷ ὄνομα εἰς τὸ ὑπὲρ πᾶν ἔνομα, cuius lectionis vestigium est in vetere scriptore

apud Cypr. p. 24, ‘ad hoc ut sit.’ Sed Paullus, ni fallor, scripsit ἔχαρισατο αὐτῷ, ὅνομα θεῖς τὸ ὑπέρ πᾶν ὅνομα.

II. 11. Κύριος Ἰησοῦς. Dele Χριστὸς, ut Patres Latini. Cod. F. Lat. ‘Jesus Christus.’ N. B. ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 3. Placet, deleto Χριστός.

II. 13. Cyprian. 68: ‘Omnia autem cum dilectione (quidam Codd. ‘delectatione’) facite, sine murmurationibus.’ Videtur distinxisse ὑπέρ τῆς εὐδοκίας πάντα ποιεῖτε (sed MS. Reg. 4to. omittit ‘cum dilectione’).

*II. 21. Lege \bar{w} . $\bar{\chi}v$.

*II. 30. Lege παραβολευσάμενος.

II. 30. Cod. D. παραβολευσάμενος, ‘et parabolatus est,’ non ‘parabolanus.’ Vid. Salmas. de Modo Usurarum, p. 198.

III. 1. Forte ἐμοὶ μὲν οὖν ὁκνηρόν, vel deleto οὐκ ob ὁκ. N. B. ἀσφαλές, ‘necessarium.’ An ἔξαναγκές?

III. 6. An τὸ ζῆλος, ut τὸ πλοῦτος? Sic utitur Clem. Rom. Ep. 1 ad Cor. .

III. 16. Galat. vi. 16.

IV. 1. Cod. F. καὶ οὕτως στήκετε. Forte legendum ναὶ οὕτως στήκετε, ut v. 3. Codd. A. F. ναὶ ἐρωτῶ, et Euthalius, et Lectionarius Cottonianus.

*IV. 6. Θεοῦ. Sic Origen (Joan. 45; Martyr. 165) de Filio loquens qui εἰρήνη dicitur, παρὰ τὸ ἔχειν τὴν εἰρήνην τοῦ Θεοῦ.

IV. 7. εἰρήνη $\bar{X}v$. Sic Cod. A. solus. Ita Cod. Lat. S. ‘pax Christi.’ Vide Coloss. iii. 15, ubi εἰρήνη θῦ. Cod. A. iterum $\chi\bar{v}$. An mutatum in θῦ, quia sequitur εν $\chi\omega$. $\bar{I}v$?

IV. 8. ‘quæcunque sancta.’ An legebatur ἄγια, an ut Gloss. Philox. ‘Sanctum ἄγνον—ἄγιον?’ An corrigendum ‘casta?’ ut alibi ‘sanctificat’ pro ‘castificat.’

IV. 10. ἐφ' ὥ, 'sicut,' ut πρὸς ὅ, 'prout.' Vide 2 Cor. v. 10.

IV. 12. ἐμνήθην, 'institutus sum.' An initiatu?

IV. 16. Codd. A et D. δἰς τὴν χρείαν, omissio εἰς. Cod. F. καὶ δεὶς εἰς τὴν... in usum. Ita Cod. B. Omissum propter εἰς, εἰς.

IV. 18. παρ' Ἐπαφροδίτου omitt. A. Videtur notula sumpta ex ii. 25: Ἐπαφρόδιτον τὸν νῦν Ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου. Cyprian. 153: 'recipiens de Epaphroditō ea quae a vobis missa sunt.' Sed in Cod. MS. Regio. pro ab Epaphroditō lacuna vacua est. Cod. F. παρ' Ἐπαφροδίτου τὰ παρ' νῦν πεμφθέντα.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD COLOSSENTES.

I. 9. ‘impleamini agnitionem.’ Sic ‘adimpleor’ cum accusativo, Eph. i. 23.

I. 12. *τῷ πατρὶ*. Latini omnes, ‘Deo Patri.’ Immo 2 MSS. Lovan. ‘agentes Patri.’ An legendum *Θῷ πατρὶ*? Cod. F. *Θῷ τῷ πατρὶ τῷ καλέσαντι ἡμᾶς*, ‘Deo patri qui *vocavit* nos in partem.’ Athanas. 223: *τῷ Θεῷ καὶ πατρὶ*.

*I. 14. Forte Cod. A. addit *kai*, nam *σιντ-* abscissa sunt.

II. 2. *συμβιβασθέντες*. Vide iii. 16. Hilar. 1025: ‘Instituti in dilectione... in agnitionem sacramenti Dei Christi, in quo sunt,’ &c. Ibi fuse enarrat, ‘*Dei Christi*,’ ‘*omnes thesauri*.’ Cod. B. *τοῦ μνστηρίου τοῦ Θεοῦ Χριστοῦ*. Cætera desunt.

*II. 2. Recte *συμβιβασθέντες*. Vid. Cod. C.

*II. 3. *πάντες*. Omittit Origen. *Matth.* p. 209, 398. 453. *Jerem.* 99, ubi Hieron. ‘In quo sunt thesauri sapientiae,’ &c.

II. 7. ἐν αὐτῇ. Sic. iv. 2, γρηγοροῦντες ἐν αὐτῇ, i.e. προσευχῇ. Sic Cyr. Hier. p. 51.

II. 8. {οἱ συλαγωγῶν.
qui decipiat.} An legit ψυχαγωγῶν? Apposite Origenes, *Philoc.* p. 66, ex quarto tomo *Johannis*, ed. Huet. p. 86: Ἰσως γάρ εἰ κάλλος καὶ περιβολὴν φράσεως ὡς τὰ παρ' "Ελλησι θαυμαζόμενα εἶχεν ἡ γραφὴ, ὑπενοήσεν ἀν τις οὐ τὴν ἀληθείαν κεκρατηκέναι τῶν ἀνθρώπων, ἀλλὰ τὴν τῶν ἐμφαινομένων ἀκολουθίαν καὶ τὸ τῆς φράσεως κάλλος ἐψυχαγωγηκέναι τοὺς ἀκροωμένους καὶ ἡπατηκὸς αὐτοὺς προσειληφέναι.

II. 10. ὁ ἔστιν ἡ κεφαλή. Codd. B. F. An ex Latino 'quod est caput'?

*II. 15. "Exutus carnem," Syr. Novatian. *de Trin.* c. 16. Augustin. Hilar." Millius. Legebant τὰς σάρκας.

*II. 18. Forte θέλγων.

*III. 4. Lege νῦν.

III. 5. An πόθος? ut πλοῦτος, ζῆλος, ἔλεος. Sed 1 Thess. iv. 5, ἐν πάθει ἐπιθυμίας. Iren. 416, πάθος, 'passionem.'

III. 10. αὐτοῦ τοῦ κτίσαντος, Cod. F. Ex Latino ortum.

III. 14. ὁ ἔστιν συνδεσμὸς τῆς ἐνότητος, Cod. F. Recte ἐνότητος. N simile est ΛΙ ΤΕΛΙΟΤΗΤΟC.

III. 15. βραβεύετω. An legendum θριαμβευέτω? vel γαυριάτω, 'exultet'? βραβεύετω hic, et καταβραβεύετω ii. 18. Neutrūm alibi. N.B. Cod. F. hic βραβεύετω (sic), et ii. 18, καταβραβεύετω (sic).

*III. 15. Vid. Phil. iv. 7.

III. 21. Forte legendum, ‘ut non pusillanimi fiant.’

IV. 8. ‘Cognoscatis quæ circa nos sunt.’ Eadem verba, Eph. vi. 21.

*IV. 8. Lege γνῶτε—ημῶν.

IV. 17. Forte fuit olim πρὸς Λαοδικέας.

NOTÆ IN EPISTOLAM BEATI PAULI
APOSTOLI AD THESSALONICENSES
PRIMAM.

I. 7. ‘forma.’ Vid. 1 Pet. v. 3.

*I. 9. Lege *νῦμῶν*. Ibid. *lege ἔχομεν*.

I. 10. *ρυόμενον*, ‘qui eripuit.’ Lege ‘qui eripit.’ Sic
ii. 11, 13, *τοῖς πιστεύονσιν*, ‘qui credidistis.’

*I. 10. Lege *ἐκ τῶν νεκρῶν*.

*II. 2. Dele *καὶ*.

*II. 3. Forte *ἐξ ἀν.* *ἀρεσκίας*¹.

*II. 4. Forte *ἐλαλοῦμεν*.

II. 7. *ἡπιοι*, ‘parvuli.’ Legebant *νήπιοι*, ut Codd.
aliquot. Gloss. Vet. *νήπιος*, ‘parvulus,’ ‘infans.’ Quære
ἡπιοι an in V. aut N. Test.?

*II. 7. *νήπιοι*. Origen. *Matth.* 375: ὁ ἀπόστολος—
ἐγένετο *νήπιος* καὶ *παραπλήσιος τρόφῳ θαλπούσῃ τὸ*
ἐαυτῆς παιδίον, καὶ λαλούσῃ *λόγους ὡς παιδίον διὰ τὸ*
παιδίον.

[i. e. *ἀνθρωπαρεσκίας*, *ἌΝΑΡΕΣΚΙΑΣ*, *ΑΚΑΘΑΡΣΙΑΣ*. Ed.]

*II. 8. Forte ἡνδοκοῦμεν.

*II. 10. Cod. F. πρός. Forte erat πρ. ὡς. (ΠΡΩC. i.e. πατήρ ὡς).

II. 12. καὶ μαρτυρούμενοι, Cod. F. Passivum est.

*II. 12. Lege καλέσαντος.

*II. 15. Recte ἡμᾶς.

III. 3 σαίνεσθαι, ‘moveatur.’ Legebant σεύεσθαι pro σένεσθαι, vel σείεσθαι. Vide Hesych. σαίν.

*III. 3. Forte σαλεύεσθαι, vel σεύεσθαι. Lat. ‘moveatur.’

*IV. 3. Forte ὁ ἀγνισμός.

*IV. 4. Lege ἀγνισμῷ.

IV. 4. εἰδέναι ἔκαστον. ἔνα ἔκαστον, Cod. B. ἔνα absorptum ab -έναι.

IV. 5. ἐν πάθει καὶ ἐπιθυμίᾳ, Cod F. Forte legendum, ut alibi, πάθει ἀτιμίᾳ.

*IV. 7. Lege ἀγνισμῷ.

*IV. 8. Lege νῦμᾶς.

IV. 9. Si ἔχετε, tum oportet γράφεσθαι, non γράφειν, ut c. v. 1.

IV. 11. ‘et honeste,’ Cod. F. Lat. Lego ‘ut honeste.’

*IV. 13. Lege θέλομεν.

*IV. 16. Lege πρῶτοι.

IV. 16. νεκροὶ ἐν Χριστῷ, ‘mortui qui in Christo sunt.’ Videtur leguisse οἱ νεκροὶ οἱ ἐν Χριστῷ, vel sic accepit quasi ordo esset, οἱ ἐν Χριστῷ νεκροὶ, quomodo enarrat Origen. Joan. 317. Tertull. ‘et mortui in Christo primi resurgent.’

V. 3. Cod. F. ὡσπερ η ὠδῖνες ἐν γαστρὶ ἔχούση. Lego ὡσπέρει ὠδῖνες ἐν γαστρὶ ἔχούση. Ex illo η lectio interpolata est.

V. 4. Codd. A. B. ὡς κλέπτας καταλάβῃ. Videtur recte. Cod. F. ἵνα νυᾶς η ἡμέρα ἔκείνη ὡς κλέπτας καταλάβοι. Sed potest η ἡμέρα verti ‘dies illa’?

V. 18. θέλημα...θεοῦ. Aliquid abscissum in Cod. A. Credo, fuit τοῦ θεοῦ. Et ordo, θεοῦ εἰς νῦν ἐν Χριστῷ Ἰησοῦ.

*V. 23. Origen. *Matth.* 306, 340, omittit τῆς εἰρήνης. MS. Trin. omittit ἡμῶν. Sic Vet. Interp. ‘Deus autem sanctificet nos ad perfectum’ (sine ‘pacis’). Sed habet ‘nostri.’

NOTÆ IN EPISTOLAM BEATI PAULI
APOSTOLI AD THESSALONICENSES
SECUNDAM.

I. 9. Irenæus, 348: ‘Qui etiam pœnas pendent interitūs æternas.’ Ibid. 362: ‘dabunt interitūs æternas.’ Legebant ὁλέθρου αἰώνιον. αἰώνιον retulit ad δίκην.

*I. 10. Lege πιστεύσασιν.

II. 1. ἐπ’ αὐτῆς. Ut ad adventum, non Christum referatur. Hippol. de Antichristo, c. 63.

II. 4. Irenæus, 209: ‘Super omne quod dicitur,’ et 438. Hier. iv. 209: ‘Supra omne quod dicitur deus.’ An legebant πᾶν τὸ λεγόμενον θεόν?

*II. 4. Lege ἐπὶ πᾶν τὸ λεγόμενον. Sed vide Origen. Joan. p. 297.

*II. 7. Forte ἐνεργεῖ τὸ τῆς.

*II. 8. Lege ἀνελεῖ.

*II. 8. Cod. A. ἐπιφανίω. Forte τὴν ἐπιφανεῖαν. Sed vide Origen. Joan. p. 297.

II. 8. Origen. *Joan.* 53: Καθοπλισάμενος ὁ λόγος κατὰ τοῦ ψεύδους ἀναλοὶ αὐτὸ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργεῖ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, et mox τί γάρ ἔστι τὸ ἀναλούμενον τῷ πνεύματι, et 297, ἀναλοὶ et καταργεῖ.

*II. 11. Lege πέμπει.

III. 3. Lego στηρίξει ἡμᾶς.

*III. 4. Lege παραγγέλλομεν ut v. 10.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD TIMOTHEUM PRIMAM.

I. 4. *οἰκοδομίαν*. Omnes Græci *οἰκονομίαν*. Cod. D. *οἰκοδομήν*. Victorinus Afer. (Mill. p. 74) ‘rationem dei.’ Orig. *Matth.* 431: ‘ἐστω γὰρ πεπραγματεῦσθαι τοὺς εὐαγγελιστὰς εἰς οἰκοδομὴν τὴν περὶ τοῦ Ἰησοῦ τοῖς ἐντευξομένοις αὐτῶν τῇ γραφῇ. Vide *Rom. xiv. 19*. Syr. ‘aedificationem.’ Copt. ‘dispensatio.’ Cod. F. *οἰκονομίαν* Θεοῦ ἐν πίστει. Sic G. Sed Lat. ‘aedificationem Christi quae est in fide.’

I. 4. *ἐκζητήσεις*. Cod. A. unus Westenius. Cod. F. ut ed. Tertull. *in Marcionem*: ‘Et ibitur in illas indeterminabiles quaestiones quas Apostolus non amat.’ An legit ἀπεράντους? Id. *de Præscript. Hær.*: ‘Hinc illæ fabulæ et genealogiæ interminabiles, et quaestiones infructuosæ, et sermones serpentes velut cancer.’ Id. *adv. Valentini-anos*: ‘fabulas et genealogias indeterminatas.’ Id. *de Animâ*: ‘Infinitas enim quaestiones Apostolus prohibet.’

*I. 13. Cod. A. *τὸν πρότερον—με.* Sic Epigramma *τόν με.*

I. 17. *σοφῷ* delent Codd. A. F. Copt. Syr. Cod. F. ἀφθάρτῳ, ἀοράτῳ, ἀθανάτῳ. Sed Lat. ut ed. Cod. D. pro

ἀφθάρτῳ a manu primâ ἀθανάτῳ. Vid. Millium. Rom. i. 23, ἀφθάρτου Θεοῦ, ‘incorruptibilis dei.’ Euseb. *cont. Marcellum*, p. 141: ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, omissio σοφῷ.

*II. 6. Forte legendum τὸ μυστήριον.

II. 7. Pro εἰς ὁ ἐτέθην Cod. A. ὁ ἐπιστεύθην. εἰς excidit ob præcedens ιδίοις. Inde ex interpolatione ἐπιστεύθην. *Vulgat. corrigendum -rint.

III. 1. Cod. D. ἀνθρώπινος ὁ λόγος. Lat. ‘humanus sermo.’ Vide Salmasium, *de Fœn. Trap.* p. 412.

*III. 6. πτῶμα. Origen. *Matth.* 280.

III. 10. Cod. F. ἀνεγκλήτοιον ἔχοντες. Factum ex Latino, ‘nullum crimen habentes.’

*III. 15. Origen. *Joan.* 171: ποτὲ γὰρ ἐν τῇ ὀνόμαζομένῃ ἐκκλησίᾳ ἦτις ἐστὶν οἶκος Θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀληθείας. *Cels.* 253: καὶ εἰς τὸν οἶκον τοῦ Θεοῦ ὃς ἐστιν ἐκκλησία Θεοῦ ζῶντος στῦλος καὶ ἐδραίωμα τῆς ἀληθείας.

III. 16. Pro Θεὸς Copt. ‘qui,’ ὃς, Syr. *Aeth.* ‘quod,’ ὃ, Cod. F. ὃς. Hilar. 1087: ‘Et quidem confessione omnium—quod manifestum visum est angelis, prædicatum est gentibus.’ Cyprianus, p. 35, omittit hunc locum probaturus Christum esse deum. Cyrill. *Hier.* nusquam citat. Σχόλια Photii MSS. (*Bib. Pub. Cant.*) ad loc. ὁ ἐν ἀγίοις Κύριλλος ἐν τῷ ἑβ κεφαλαίῳ τῶν σχολίων φησίν. ὃς ἐφανερώθη ἐν σαρκὶ. Athanas. p. 706, Θεὸς ἐφανερώθη, sed locus iste deficit in MSS. neque usquam alibi ab Athanasio citatur. Sed Pseudath. 33, Θεὸς, ubi vide notas.

*III. 16. Forte μυστήριον ὁ Χριστός ἐθανατώθη ἐν σαρκὶ—ἐν πνεύματι, ὥφθη ἀποστόλοις. Vide Col. i. 27, μυστήριον ὃ ἐστιν Χριστὸς ἐν ὑμῖν. 1 Pet. iii. 18, Χριστὸς θανατωθεὶς μὲν σαρκὶ, ζωποιηθεὶς δὲ τῷ πνεύματι. Act. i. 3, ὅπτανό-

μενος αὐτοῖς (ἀποστόλοις). 1 Cor. xv. 6, 7, ὥφθη ἀποστόλοις, ὥφθη ἀδελφοῖς.

IV. 1. πνεύμασι πλάνης. Sic multi Codd. etsi A. C. F. πλάνοις, Syr. Copt. Æth. 1 Joh. iv. 6, πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. Hilar. 1038: ‘Spiritibus seductoribus.’ Mox oblique ‘seducentium spirituum—hypocrisi mendacioquiorum,’ et oblique ‘falsiloquiæ.’ Lege ψευδολογιῶν.

IV. 3. An legendum κωλυόντων γαμεῖν, κελευόντων ἀπέχεσθαι?

IV. 6. Lego ‘innutritus.’ Cod. F. Lat. ‘enutritus.’

*IV. 8. Forte legendum η δ εἰς εὐσεβίαν. Cod. A. εὐσεβ. post rasuram et laxe.

IV. 10. Pro ὄνειδζόμεθα, ἀγωνιζόμεθα, Codd. A. C. F. Sic Coloss. i. 29, εἰς ὁ καὶ κοπιῶ ἀγωνιζόμενος.

*IV. 10. Recte ἀγωνιζόμεθα.

*VI. 3. προσέρχεται νήγαινοντι λόγοις. Lege προσέχεται vel προσέχει.

VI. 5. διαπαρατριβαὶ, Codd. A. F. alii. Vide Pearsonum in *Ignatianis*, c. xiv.

VI. 5. ἀπεστραμμένων (ἀπὸ) τῆς ἀληθείας. Cod. D. Vera lectio. Lucifer. 214: ‘a veritate destitutorum.’ Tit. i. 14, ἀποστρεφομένων τὴν ἀληθείαν. Vide Hebr. xii. 25.

*VI. 9. Lege ἀνονήτους. Vulg. ‘inutilia.’

VI. 11. Codd. A. F. πραϋπαθείαν, et Copt. qui vertit ‘mansuetudinem in humilitate.’ Hesych. πραϋπαθείαν, πραότητα, et sic Photius (MS.). Ignat. Ep. ad Trall. c. 8, ὑμεῖς οὖν πραϋπάθειαν ἀναλαβόντες ἀνακτίσασθε ἐαυτοὺς ἐν πίστει, ubi interpolatæ ἀναλαβόντες πραότητα.

VI. 13. Cod. F. *παραγγέλλων* ἐνώπιον τοῦ Θεοῦ, ut ad Timothei confessionem referatur. (Sed Lat. ut editum.) *Vera lectio.* Sed quaere de *παραγγέλλων*.

VI. 19. Θεμέλιον. Emendat amicus quidam¹ κειμήλιον.

VI. 20. *καινοφωνίας*, Cod. F., *κενοφωνίας*, Cod. A. *αι* et *ε* passim permutant A. et F. Codd. Hilar. p. 1251. Lucifer. 214: ‘profanas vocum novitates.’

¹ Alibi legimus, ‘Emendat Ds. Crow κειμήλιον.’ ED.

NOTÆ IN EPISTOLAM BEATI PAULI APOST. AD TIMOTHEUM SECUNDAM.

*I. 12. πέπεισμαι ὅτι δυνατός ἐστὶ τὴν παρακαταθήκην μου φυλάξαι. Lege δυνατός ἐστι.

II. 3. συγκακοπάθησον, Codd. A. C. D. F. Copt. Quære an ‘conlabora’?

II. 4. ‘ut ei placeat qui se probavit,’ i.e. qui delectum egit τῷ στρατολογήσαντι. Sic Cypr. MSS. Vide fuse Gronov. *Observ.* III. p. 663.

II. 10. αἰωνίου, ‘æternâ.’ Codd. D. F. Copt. Syr. F. Lat. ‘cælesti.’ Vulgatus legebatur *oúraviov* ut et Æth.

II. 25. A. ut ed., sed C. ἀντιδιαθεμένους. F. ἀντικειμένους. N.B. ἀντιδιατίθεμαι non alibi exstat in S. S. Non habet in Thesauro R. Stephanus. ‘Resisto’ in Vulgato est ἀνθίσταμαι, ἀντικαθίσταμαι, ἀντιτάσσομαι. N. B. μήποτε, ‘nequando.’ Immo ‘Si quando,’ ‘si forte.’

III. 8. Ἰαμβρῆς, A. C. Μαμβρῆς, F. Lucifer. 328: ‘Jannes et Mambres.’ Maximus Taurinensis, p. 20. Archelaus, p. 81. Ἰαννῆς et Ἰαμβρῆς Αἴγυπτοι ιερογραμματεῖς apud Numerium, Euseb. *Præp.* p. 411. Epiphan. 679. Hebræi etiam et Jambres et Mambres scribunt. Vide Surenus in Concil. Scrip. p. 590.

III. 16. P. Simon, *Histoire Critique*, Vol. I. p. 277: “On a montre ailleurs qu'il y avoit dans l'ancient Vulgate ‘inspirata et utilis’” (Intelligit, credo, versionem MS^{ti}. Claramontani). Hilar. 1251: ‘omnis scriptura divinitus inspirata utilis est.’ Et Rufinus in *Symb. Apostol.* Tertull. de *Cultu Fœminarum*: ‘Et legimus omnem Scripturam ædificationi habilem divinitus inspirari.’

*III. 16. Origen. *Jos.* p. 28: ἀλλὰ γενηθήτω ἡμῖν κατὰ τὴν πίστιν ἡμῶν, ἃν καὶ πιστεύομεν ὅτι Πᾶσα γραφὴ θεόπνευστος οὖσα ὀφέλιμός ἐστι. τὸ γάρ ἐν τῶν δύο δεῖ σε παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶν ὀφέλιμοι θεόπνευστοι ἐπεὶ οὐκ εἰσὶν ὀφέλιμοι· ὡς ὑπολάμβανοι ἀν ὁ ἀπίστος· ἢ ὡς πίστος παραδέξασθαι ὅτι ἐπεὶ εἰσὶν ὀφέλιμοι θεόπνευστοι εἰσὶν.

IV. 3. ἀνέξονται. Forte legendum ἀνθέξονται. Vide Præcēum ad *Tit.* I. 9.

IV. 5. Cod. A. κακοπάθησον, ὡς καλὸς στρατιώτης ΧV Iū. Ex cap. ii. 3. Sed omittunt C. Copt. Syr. Æth.

IV. 10. Epiphan. 433: Κρίσκης, φησὶ Παῦλος, ἐν τῇ Γαλλίᾳ οὐ γάρ ἐν τῇ Χαλατίᾳ ὡς τινες πλανηθέντες νομίζουσιν ἄλλ’ ἐν τῇ Γαλλίᾳ. Euseb. *Hist.* 91, ubi vide Vale-
sium. Κρίσκης ἐπὶ τὰς Γαλλίας στειλάμενος. Irenæus, 235, ‘Galatiam.’

IV. 19. Ἀκύλαν, Λέκτραν τὴν γυναικα αὐτοῦ, καὶ Σιμαίαν, καὶ Ζήνωνα, τοὺς νιοὺς αὐτοῦ, καὶ τὸν Ὄνησιφόρον. Euthal.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD TITUM.

I. 3. τοῦ σωτῆρος ήμῶν θεοῦ. Lege τοῦ πατρὸς ήμῶν θεοῦ—προς pro σρος. Sic Rom. i. 7: ἀπὸ θεοῦ πατρὸς ήμῶν, et passim.

I. 11. ἐπιστομίζειν, ‘quibus frænum injiciendum.’ Sic recte vertit Pricæus ad locum, ‘Whome it’s necessary to curb, to bridle.’

I. 15. { μεμιαμένοις A. } μεμιαμένοις F. } Sequitur μεμίανται: sed a μεμίασμαι esset μεμίασται.

II. 5. Cod. D. Lat. ‘subditæ viris suis.’ Quanquam Græc. τοῖς ἴδιοις ἀνδράσιν.

*II. 5. οἴκουρούς. Meretricem Chaldæi vocant נְקָרָבָן, ut Græci τὰς ἑταῖρας, φοιτάδας. Schol. Apollon. iv. 55.

II. 7. Cod. C. ἀφθορίαν, ἀγνείαν. Quæ interpretatio est τοῦ ἀφθορίαν.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD PHILEMONEM.

9. Lego *πρεσβευτῆς*, ‘legatus,’ ut Eph. vi. 20: ὑπὲρ οὐ πρεσβεύω ἐν ἀλύσει. Certa emendatio, et 2 Cor. v. 20: ὑπὲρ Χριστοῦ πρεσβεύομεν. Paulus martyrio Stephani erat νεανίας, i.e. anno Ærae Christi 35. At Epistola hæc scripta anno 62. Ergo quomodo πρεσβύτης? Porro etiam legendum ὡς πάλαι πρεσβεύτης νῦν δέ.

16. Pricæus corrigit ὑπὲρ δούλου. Ex Vulgato. Sed MSS. plures, ‘plus,’ et Copt. Syr.

NOTÆ IN EPISTOLAM BEATI PAULI APOSTOLI AD HEBRÆOS.

[Epiphan. 760. καὶ πρῶτον μὲν τὴν ἐπιστολὴν ταῦτην τὴν πρὸς Ἐβραίους φημὶ ἀπωθοῦνται οἱ Ἀρειανοὶ φύσει (id est, omnino) αὐτὴν ἀναιροῦντες ἀπὸ τοῦ ἀποστόλου καὶ λέγοντες μὴ εἶναι αὐτοῦ.]

II. 3. N.B. *ὑπὸ τῶν ἀποστόλων.* Ergo posterior est Epistola ætate Apostolorum. Paulus vero non ἔξ ἀνθρώπου neque ex auditu sed ἔξ ἀποκαλύψεως. Vid. Gal. i. 1, et xi. 12.

II. 13. Dele καὶ πάλιν et scribe καὶ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, ιδοὺ ἐγὼ καὶ τὰ παιδία ἡ μοι ἔδωκεν ὁ θεός. Sic prorsus extant apud τοὺς ὄ. Esai. viii. 17, 18.

II. 17. *ταῖς ἀμαρτίαις.* Sic clare Cod. A. Recte: id est, ἵλασκεσθαι τὸν θεὸν ταῖς ἀμαρτίαις τοῦ λαοῦ: ut Luc. ἵλασθητί μοι ἀμαρτωλῷ. Quære apud τοὺς ὄ. Sic Syrus. Athanas. i. 476: alii MSS. *ταῖς ἀμαρτίαις*, alii *τὰς ἀμαρτίας*.

III. 3. Cod. M. ‘*quantum*’ et ‘*domo*,’ unde lego ‘in quantum.’ Sic *καθόσον*, ‘*quantum*’ pro ‘in quantum,’ vii. 20, ut vii. 22: *κατὰ τοσοῦτον*, ‘in tantum.’ MSS. Gall. ‘*quanto*’

III. 6. ‘*domu sua.*’ Sax. MSS. et alii. Unde ‘*domum suam*’ legendum.

III. 6. Cod. B. omitt. μέχρι τέλους βεβαλαν. Vid v. 14, unde petitum videtur.

III. 12. ἐν τῷ ἀποστῆναι, ‘discedendo.’ Sic viii. 13: ἐν τῷ λέγειν, ‘dicendo.’ Lucifer. 208, ‘discedendo a deo vivente.’

III. 17. Cod. A. ἀπειθήσασιν. Error ex v. sequenti.

IV. 2. Vide Erasmus. Videlur legendum ‘non admixtus fide in his qui audierunt.’

IV. 12. Lucifer. 210, ‘acutissimo,’ accepit δισ-τομὸν non δί-στομον.

V. 12. Origen. *Matth.* 464, διδάσκεσθαι. Vet. Interpres Origenis, p. 114. Cum deberent esse magistri secundum tempus iterum opus habent doceri qualia sunt elementa principii eloquiorum Dei.

*VI. 4, 5, 6. Origen. *Jerem.* 131, ἐν inserit. Hieron. Origenis Interpres, ‘gustaverunt nihilominus bonum Dei verbum ... renovari ... crucifigentes in semetipsis.’ Sed Origen. *Joan.* 298, 349, 359, omissio ἐν.

VI. 13. οὐ μὴν, ‘nisi.’ Codd. A. B. C. D. εἰ μὴν ut sæpe εἰ pro οὐ et vicissim. Noster legebat εἰ μή.

VII. 4. ‘præcipuis,’ forte “prosiciis.” Gloss. Vetus, ‘prosiciæ,’ ‘ἀκροθίνια.’

VII. 6. τὸν omittunt B. C. Habet A. contra morem in hoc capite. Et quid est ἐξ αὐτῶν? Vulg. ‘in eis,’ quia nesciret verbum verbo vertere. Forte legendum, ‘Ο δὲ μὴ γενεαλογούμενος, αὐτὸν δεδεκάτωκε τὸν Ἀβραάμ, ‘ipsum Abrahamum.’

VII. 16. ἐτερος, ὅς. Fortasse delendum ὅς, ‘qui.’

VII. 20. καθόσον, ‘in tantum.’ iii. 20.

IX. 10. Si legis καὶ δικαιώμασι, num legendum ἐπικειμέναι? ut Cod. L. Wetstenii. Cod. A. delet καὶ et legit δικαιώματα. Sic Copt. Syr. Cod. B. καὶ δικαιώματα.

IX. 24. Omnes MSS. Lat. ‘in manufactis sanctis...exemplaria,’ forte ‘exemplari.’

X. 27. Codex Zacagnii ἐσθίειν μέλλον τούς. Recte: quippe ζῆλος neutrum est, ut Clem. *ad Cor.*

XI. 1. Pro βλεπομένων Cod. A. βουλομένων mendose.

XI. 23, 24. Hic insertum in Cod. D. Πίστει μέγας γενόμενος Μωνοῦς ἀνεῖλεν τὸν Αἰγύπτιον κατανοῶν τὴν ταπείνωσιν τῶν ἀδελφῶν αὐτοῦ. Quod Millius probat. Vide *Notas et Prolegom.*

*XI. 37. Origen. *Matth.* 225 et *Jerem.* 141, ubi Hieron. ‘Lapidati, secti’ (MS. R. ‘serrati’), ‘in occisione gladii;’ delecto ἐπειράσθησαν. Sed Origen. ibi habet. Origen. *Jerem.* 146: ἄλλον ἐλιθοβόλησαν ἄλλον ἐπρισταν ἄλλον ἀπέκτειναν μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Idem, *Joan.* 249: καὶ φανερόν ἔστι τιμῆν αὐτοὺς παρ’ Ιουδαίοις μὴ ἐσχηκέναι λιθασθέντας, πρισθέντας, πειρασθέντας, ἐν φόνῳ μαχαίρας ἀποθανόντας. Idem, *African.* 232, omisso ἐπειράσθησαν: Πενσόμεθα ἐπὶ τίνα ἀναφέρηται τὸ ἐπρισθησαν. Αἱ παραδόσεις λέγουσι πέπρισθαι Ἡσαίαν τὸν προφήτην καὶ ἐν τινὶ Ἀποκρύφῳ τοῦτο φέρεται. Idem, *Cels.* 336, 342.

XII. 1. Hom. *Il. B.* 183: ἀπὸ δὲ χλαῖναν βάλε. Schol. ineditus: χλαῖνα τετράγωνος χλαμὺς ἡ εἰς ὁξὺ λήγουσα. ἀπέβαλε δὲ αὐτὴν διὰ τὸ εὐπερίσταλτον. Forte hic legendum καὶ τῇ εὐπαραστάλτῳ ἀπαρτίᾳ, vel ἀπερίσταλτον, vel δυσπερίσταλτον. Lego τὴν ὑπὲρ ικανὸν ἀπαρτίαν, ‘et {supellectilem} ultra quod satis est.’ Articulus τὴν locutionem hanc postulat: cum participio autem redundant et vacat. Cod. D. Lat. (teste Salmasio) ‘peccatum fragile.’ Videtur leguisse εὐπερίκλαστον ἀμαρτίαν. Lege ἀπαρτίαν, ‘impedimenta,’ sarcinas.—R. BENTLEY. De εὐπερίστατος multa Salmasius de *Fœn. Trap.*, vid. Indicem. Pro εὐπερίστατον forte legendum ὑπερικανὸν, ὑπερπέρισσον, vel δυσβάστακτον ἀπαρτίαν. Immo potius εὐπερίσταλτον ἀπαρτίαν. Sophocles, *Ajace*, p. 49, de gladio: ἐπηξα δ’ αὐτὸν εὑ περιστείλας ἐγώ.

XII. 7. *εἰς παιδείαν.* Sic vetus lectio. Sed recta est *εἰς ὑπομ.*

XII. 15. *ἐνοχλῆ.* Millius, *Proleg.* 495, corrigit *ἐν χολῆ,* ut Deut. xxix. 18: *μή τις ἔστιν ἐν ὑμῖν ρίζα* (*πικρίας*, Cod. A.) *ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ.* N. B. *ἐνοχλεῖν* nusquam alibi in N. T.

*XII. 22. Origen. *Joan.* 162: *ἐπὶ τὸ τρίτον πάσχα* *ἐπιτελεσθησόμενον* *ἐν μυριάσιν ἀγγέλων πανηγύρει,* *ἐπὶ τελειοτάτῃ καὶ μακαριωτάτῃ ἔξοδῳ.*

XII. 23. Codd. Latini optimi ‘frequentiae.’ Euseb. *Dem.* p. 304: *μυριάσιν ἀγγέλων πανηγύρει.* Sic claudit, et distinguit. Id. in *Psalm.* p. 191: *καλεῖ δὲ αὐτὴν πόλιν—* *ἐπουράνιον* *ἐν μυριάσιν ἀγγέλων πανηγύρει καὶ ἐκκλησίαν πρωτοτόκων ἀπογεγραμμένων* *ἐν οὐρανοῖς.* Ergo distinguit post *πανηγύρει* ut Latinus. Ibid. 201: *ἐκ πρωτ. ἀπογ. ἐν οὐρ.,* et p. 313, 452, 539. Hilar. p. 404: “*Ecclesia angelorum multitudinis frequentium—ecclesia primitivorum, ecclesia spirituum in domino fundatorum. Fundandi ergo sumus in spiritu,*” &c. Pro *τετελειωμένων* legit *τεθεμελιωμένων.*

XII. 26. ‘repromisit,’ ut Rom. iv. 21; Gal. iii. 19. *ἐπήγγειται*, ‘promisit.’

XII. 28. Codd. A. C. *μετὰ εὐλαβείας καὶ δέος* pro *ἔδους.* *Εὐλαβεία* est ‘metus,’ ut alibi. Sed Gloss. *εὐλαβεία*, ‘reverentia, verecundia, metus.’

XIII. 3. ‘morantes,’ Vulg. ‘manentes,’ Cod. Gallic. Forte delendum.

XIII. 8. *ὁ αὐτὸς*, ‘idem ipse,’ ut c. i. 12.

XIII. 17. *ὑπείκετε*, ‘subjacete eis.’ Legebant *ὑπεκεισθε.*

XIII. 22. Pro *ἀνέχεσθε.* Pricaeus conjecit *ἀντέχεσθε* ad Tit. i. 9, ubi *ἀντεχόμενον τοῦ κατὰ διδαχὴν πιστοῦ λόγου.* “per paucis,” Vulg. An “per pauca,” διὰ βραχέων?

NOTÆ IN EPISTOLAM CATHOLICAM BEATI JACOBI APOSTOLI.

[Origen. *Joan.* 284: ἐν τῇ φερομένῃ Ἰακώβου ἐπιστολῇ.]

Epistola Jacobi scripta post Epistolam ad Hebræos. Ea enim respicit capite secundo πλευτὸς καὶ ἔργα—Ἄβραὰμ καὶ Παῦλον. Hæc refer ad cap. xi. Hebreorum de fide Abraami, Raab, &c. Nimis aliqui hæc acceperant de fide solâ.

I. 5. ἀπλῶς, ‘affluenter.’ An legebat πλουσίως vel ἀφθόρως? Vers. Ital. Corb. ‘simpliciter.’

I. 13. Pricæus in *Vulg.* corrigit, ‘intentatus.’ *Onomasticon*: ‘intentatus,’ ἀπείρατος.

I. 17. τροπῆς ἀποσκίασμα, habet Hesychius. Sed Augustinus vertit, ‘momenti obumbratio,’ id est, ροπῆς. Vid. Pricæum. Cyr. Hier. p. 114, ut ed. Hier. II. App. 202: ‘vel vicissitudinis obumbratio;’ aliter iv. 182, ‘aut conversionis obumbraculum’ (MSS. ‘vel modicum obumbrationis’).

II. 5. ἐπαγγελίας, Cod. A.; Gal. iii. 29; Heb. vi. 17, xi. 9.

II. 13. καυχ. ‘exultet’ non ‘exaltet.’ Vid. infr. iv. 16.

II. 21. ἀργή ἐστιν, Cod. B. et 2 Millii. Recte ἀργὴ, quia v. 22, συνήργει.

III. 7. Lego ‘et ceterum.’ Vid. Erasmus et Estium et Millium. MS. Corb. ‘et natantium.’

III. 11. MS. Corb. ‘dulcem et salmacidam’ (forte ‘salinacidam’). Sic et v. 12, ‘Sic nec salmacidum.’

III. 12. Lege οὐτως οὐδὲ ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Vide Millium.

III. 14. MS. Corb. ‘Quid alapamini mentientes contra veritatem.’ Gloss. καυχητὴς, ‘alapator.’

*IV. 2. φονεύετε καὶ ζηλοῦτε. Lege φθονεῖτε καὶ ζηλοῦτε.

*IV. 11, 12. Sic distingue: εἰ δὲ νόμον κρίνεις οὐκ εἰ ποιητὴς νόμου. Ἀλλὰ κριτὴς εἰς ἐστιν, ὁ νομοθέτης.

V. 1. *in* miseriis forte ‘de.’ Nam Græci, Copt., Syr., Æth. ἐπὶ, ‘ob,’ ‘super.’

V. 4. ‘eorum,’ lego ‘messorum.’ MS. Corb. ‘et voces qui messi sunt.’ Pro εἰσεληλύθασιν Cod. A. εἰσελήλυθε. Ergo lege ἡ βοὴ, ut Syr., Æth. Sed Copt. *ai* βοαι. Imo lege εἰσελήλυθαν. Sic Cod. B.

*V. 6. οὐκ ἀντιτάσσεται ὑμῖν. Lege cum interrogatione, οὐκ ὁ κς ἀντιτίσσεται ὑμῖν; Imo ὁ Κς ἀντιτίσσεται ὑμῖν, ‘Dominus a vobis pœnas sumet.’ Sed ἀντιτάσσεται MS.

*V. 6. Forte ὁ κς ἀντιτάσσεται.

V. 7. πρώ̄μον, scil. καρπόν. Aristophanes in Σφηξ, p. 320, ed. Bas.: δεῖται δὲ καὶ τῶν καρπίμων ἄττα μήστι πρῷμα | ὕδωρ γένεσθαι κάπιπνεῦσαι—βόρειον αὐτοῖς, et p. 472: σικύων πρῷμων, id est πρώ̄μων, ut Schol. Vid. et H. Stephani Lexicon.

*V. 11. Codices quidam ἔλεος. Recte.

NOTÆ IN EPISTOLAM BEATI PETRI CATHOLICAM PRIMAM.

[Πέτρου Α. Cod. Vat. omissis τοῦ ἀπ. ἐπ. καθ. Cyprian. 76, bis, ter. Petri ad Ponticos, Edd. et MSS.]

*I. 6. Lege in Vulg. ‘contristati’ non ‘contristari.’

I. 7. Corrigo τοῦ μὴ ἀπολλυμένου, διὰ π.... Plinius, *Hist. N.* xxxiii. 19, de auro: ‘Sed quia rerum uni nihil igne deperit, tuto etiam in incendiis rogisque.’

I. 8. ‘videritis.’ Legebant *iδόντες*, ut Codd. quidam Græci.

I. 12. Hilar. p. 586: ‘in qua re concupiscunt angeli prospicere.’ Lego ‘in quæ.’ Irenæus, 149: ‘in quæ cupiunt angeli prospicere.’

*II. 5. Origen. *Joan.* 184, clare εἰς inserit. Τύπος τῆς ἐκκλησίας διὰ τὸ ἐκ λίθων ζώντων οἴκοδομεῖσθαι αὐτήν, οἵκον πνευματικὸν εἰς ἱεράτευμα ἄγιον γινομένην. Et clariss., 190: σῶμα τὴν ἐκκλησίαν καὶ οἵκον θεοῦ ἐκ λίθων ζώντων οἴκοδομούμενον εἰς ἱεράτευμα ἄγιον μανθάνοντες ἀπὸ τοῦ Πέτρου τυγχάνον. Vide etiam 209, et *Cels.* 391.

II. 11. ἀπέχεσθε. Codd. A. B. et recte Medium, ‘abstinete vos.’ N. B. ἔχοντες. Vid. cap. v. 1, πρεσβυτέρους παρακαλῶ—ποιμάνατε, et Hebr. xiii. 22.

II. 21. περὶ, Cod. A. Vide hic iii. 17.

II. 23. ‘judicanti juste.’ Vide Fran. Lucan. in annot.

*III. 4. Forte delendum ἄνθρωπος.

III. 7. Forte legendum συγκληρονόμῳ. Refer ad σκεύει.

*III. 7. Lege ἐγκόπτεσθαι.

*III. 8. Lege ταπεινόφρονες.

*III. 13. Lege ζηλωταί.

*III. 15. Lege ἀλλὰ μετά.

*III. 17. Lege θέλοι.

*III. 18. Dele τῷ.

*III. 19. Origen. *Joan.* 126, habet πνεύμασι. Sed ibidem in enarratione τὴν εἰς φυλακὴν μετὰ τοῦ πνεύματος πορείαν: et περὶ τῆς ἐν φυλακῇ πορείας μετὰ πνεύματος. Ibidem ἀπαξ ἔξεδέχετο. Sic editum, sed Cod. Oxon. ἀπεξεδέχετο. Vide *Cels.* p. 85.

*III. 20. Lege ἀπεξεδέχετο. Sic Cod. A. Lege ὄλιγοι. Vulgat. ‘expectabant patientiam.’ Lege -bat, patientia.

*IV. 1. Dele ἐν. Pro πέπαυται ἀμαρτίας forte ἀπέθανε ταῖς ἀμαρτίαις, ut supra Petrus et Paulus.

IV. 6. κριθῶσι. Cypr. 48, ‘ut suscitentur,’ id est, ἐγερθῶσι.

V. 3. ‘ex animo,’ παρέλκει. Dele: est altera versio τοῦ προθυμῶς, ‘voluntarie.’

V. 5. ἐγκομβώσασθε, ‘insinuate.’ Gloss. Gr. ἐγκολπίζω, ‘insinuo.’

*V. 13. Βαβυλῶνι. Intelligo Babylona Asia non Aegypti. Josephus, c. *Apionem*, Lib. 1.: ἀλλ’ ὅπου ποτε (τὸ) σύστημα τοῦ γένους ἐστιν ἡμῶν κάκει τὸ ἀκριβὲς ἀποστέλλεται τοῖς ιερεῦσι περὶ τοὺς γάμους· λέγω δὲ τοὺς ἐν Αἴγυπτῳ καὶ Βαβυλῶνι καὶ εἴπου τῆς ἀλλης οἰκουμένης τοῦ γένους τῶν ιερέων εἰσὶ τινες διεσπαρμένοι.

NOTÆ IN EPISTOLAM BEATI PETRI APOSTOLI SECUNDAM.

I. 3. ‘donata sunt.’ An legit δεδωρημένα?

I. 8. Elegans lectio ἀπράκτους. Augustinus, ‘inac-tuosos.’ καθίστησιν futuro exprimunt.

*I. 11. Forte ἐπιχορηγηθῆ.

I. 19. Hesych. Αὐχμηρόν· ξηρὸν, σκοτώδει. Αὐχμηρῷ· ξηρῷ, σκοτώδει.

*I. 19. ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. Lege ἀμαυρῷ.

I. 21. Methodius, *in Convivio X Virginum*, p. 113, de hæreticis qui erraverunt de persona Spiritus Sancti: “Οτι δὲ περὶ τοῦ πνεύματος, ὡς Ἐβιωναῖοι, ἐξ ιδίᾳ κινήσεως τοὺς προφητὰς λελαληκέναι φιλονεικοῦντες. Forte apud Petrum legendum ἐξ ιδίᾳ ἐπιπνεύσεως: ἐπιπνοία est ‘afflatus divinus,’ ἐνθουσιασμός. Immo vide in Evangelio ἐπιλύειν, ‘ex-plicare parabolam.’

II. 10. δόξας, ‘sectas.’ Sed Judæ v. 8, ex hoc loco adumbratus, σαρκὰ μὲν μιαίνοντι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασphemouσι, ‘majestates autem blasphemant.’

II. 12. γεγεννημένα φυσικὰ, Codd. A. B. C. Vulg. Copt. Syr. φυσικὰ, omisso γενεννημένα. Duo Wetstenii et

Æth. γεγενημένα, omissa φυσικά. Ergo illud hujus interpretamentum est, et delendum γεγενημένα.

*II. 12. Ex hoc loco sumpta Judæ v. 10: Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσι, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται ἐν τούτοις φθείρονται.

II. 13. ἀγάπαις, Codd. A. B. Syr. Æth. ἀπάταις, Cod. C. Copt. *De Singularitate Clericorum*: ‘oculos habentes plenos mœchationibus et incessabilibus delictis, capientes animas infirmas.’

*II. 13. ἐν ταῖς ἀπάταις αὐτῶν. Lege ex Epistola Judæ, ἐν ταῖς ἀγάπαις ψυχῶν.

II. 14. πλεονεξίας, Codd. A. C., quatuor Wetsteni, octo Walkeri, Euthal., Copt. Syr. Æth. numero singulari. Forte legendum γεγεισμένην πλεονεξίας.

II. 16. παρανοίας, ‘vesaniæ.’ Legebant παρανοίας. Eleganter. Erasmus male conjicit legisse eum παρονίας.

*II. 16. Lege δὲ ἐν ἀνθρώπου. ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν. Lege ἐκόλουσε.

II. 17. καὶ ὄμιχλαι, ‘et nebulæ.’ Gloss. Philox. ‘nebula,’ ὄμιχλὴ, νεφελὴ.

*II. 18. τοὺς ὄντως ἀποφεύγοντας. Forte τοὺς οἰνοφλυγοῦντας.

III. 1. ‘Hanc ecce.’ Legebant ἴδού.

III. 2. In Lat. Vulg. lege ‘præcepto.’

III. 7. Pro ἀσεβείας Cod. A. ἀπωλείας. Mendose.

III. 10. Cf. 1 Thess. v. 2, ημέρα κυρίου ὡς κλεπτὴς ἐν συκτὶ οὔτως ἔρχεται.

III. 17. N.B. ἀγαπητοὶ, ‘fratres.’

NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI PRIMAM.

I. 1. Tertull. *de Anima*: ‘Quod vidimus, quod audivimus, oculis nostris vidimus, et manus nostræ contrectaverunt, de sermone vitæ.’

*I. 8. Forte εἴχομεν. Vide v. 10.

*II. 23. Origen. *Joan.* 261, inserit ὁ ὄμολογῶν τὸν νιὸν καὶ τὸν πάτερα ἔχει. *Martyr.* 206. (Deinde citato *Joan.* 261, hæc habet Bentleius.) Ex his apparet et ex toto argumento Origenem legisse in textu, ὁ ὄμολογῶν τὸν νιὸν καὶ τὸν πάτερα ἔχει. Sed ob homœoteleton excidisset tam de textu quam de ipso Origene. Clare habetur et exponitur in *Eah. ad Martyrium*, p. 206, et Euseb. Cæsar. in *Psalmum 3*, Ed. Montfaulconii.

IV. 3. Socrates, 581: ἐγέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις καὶ πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ θεοῦ οὐκ ἔστι. [Ergo Bentleius legit λύει.] Ipsum vide et Valerius, et Iren. p. 242, ‘Qui solvit Jesum Christum.’ Sed MSS. delent Christum.

*IV. 3. ὃ λύει. Orig. *Matth.* 423: πλὴν σήμερον οὐ λύω τὸν Ἰησοῦν ἀπὸ τοῦ Χριστοῦ.

IV. 10. Additum ex v. 19, *πρῶτος*.

V. 2. ‘faciamus.’ Lege ποιῶμεν ut multi Codd.; unus Wetstenius, Copt. Syr. Æth.

*V. 3. καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. “Οτι πᾶν... Lego οὐκ εἰσὶν ἔτι. Πᾶν τό....

V. 6. ’Ιησοῦς Χριστὸς, omisso ὁ, A. B.

V. 6. Tertull. *de Baptismo*: ‘Venerat enim per aquam et sanguinem sicut Johannes scripsit.’

V. 6. αἵματος. Addit καὶ πνεύματος Cod. A., cum aliis tribus in Bibl. Seguierana Wetstenii, et Copt. et Æthiop. Lat. φ. et MS. Bib. Reg. No. 32. E. ‘sang. et spiritum,’ ‘in aqua et sanguine et spiritu.’ Sic iidem Cod. Latini, ut Græci quidam αἷματι καὶ τῷ πνεύματι. Isaac. Armenus apud Courbefie: καὶ περὶ τούτου ὁ ἀπόστολος Ἰωαννῆς ὁ θεολόγος γράφει ὅτι οὗτος ἐστὶν ὁ ἐλθὼν ἐν πνεύματι καὶ αἷματι καὶ ὑδατι καὶ γὰρ ταῦτα τὰ τρία εἰς ἐν εἰσι, p. 403. Cyrillus Alex. *Thesauro*, p. 363: καὶ αἵματος καὶ πνεύματος ’Ιησοῦς Χριστός οὐκ ἐν τῷ ὑδατι μόνον ἀλλὰ καὶ ἐκ τῷ πνεύματι καὶ τῷ αἵματι—ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα καὶ τὸ ὑδωρ καὶ τὸ αἷμα. καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν. εἰ τὴν μαρτ. Cætera omittit.

Cod. A. ἀλλ’ ἐν τῷ ὑδατι καὶ ἐν τῷ πνεύματι. καὶ τό. Cod. E. ‘sed in aqua et sanguine et spiritu.’ Vetus liber Cypriano ascriptus, Ed. Oxon. p. 29: ‘Hic est qui venit per aquam et sanguinem, Jesus Christus, non in aqua tantum, sed in aqua et sanguine. Quia tres testimonium perhibent spiritus et aqua et sanguis et isti tres in unum sunt.’ (*cætera desunt*). Et mox, p. 30: Arbitror autem et Johannis Apostoli doctrinam nos non inepte disposuisse qui ait quia tres testimonium perhibent spiritus et aqua et sanguis: et isti tres unum sunt.

V. 7, 8. $\epsilon\nu\tau\hat{\omega}\sigma\upsilon\rho\alpha\pi\hat{\omega}$ — $\epsilon\nu\tau\hat{\eta}\gamma\hat{\eta}$ omittunt Cod. A., omnes Wetstenii, Syr. Copt. Æth. Cyprian. 109: ‘Et iterum de Patre et Filio et Spiritu Sancto scriptum est, “Et hi tres unum sunt.” Ubi plures MSS. et Reg. omitt. hi. De hoc loco vide *Bibliothèque Critique* (4 vol. 8vo), Vol. III. p. 94, &c.

NOTÆ IN EPISTOLAM BEATI JOANNIS
APOSTOLI SECUNDAM.

2. A. *τὴν ἐνοικοῦσαν*. B. *μένουσαν*. Copt. Syr. Æth.
'manentem.' Forte *ἐνοῦσαν*.

NOTÆ IN EPISTOLAM BEATI JOANNIS APOSTOLI TERTIAM.

1. Hier. iv. 803, ‘Caio.’

*7. ἀπὸ τῶν ἐθνικῶν, Cod. A. Forte ἀπὸ τῶν ἐκκλησίων.

12. A. Ἀληθίας. Ἀλη. post rasuram laxe. Fuit, opinor, ΕΚΚΛΗΣΙΑC. C. ὑπ' αὐτῆς τῆς ἐκκλησίας καὶ τῆς ἀληθείας, et sic plane Syrus.

NOTÆ IN EPISTOLAM BEATI JUDÆ APOSTOLI.

2. ‘adimpleatur,’ Erasmus putat eum legisse, *πληρωθείη*. Sed 2 Pet. i, 2: *πληθυνθείη*, ‘adimpleatur.’

7. Lucifer. 222: ‘et carnem secutæ cinis præpositæ sunt exemplum.’ Forte legebat ὥπισω σαρκὸς, τέφρας πρόκεινται pro ἐτέρας. Vide 2 Pet. ii. 6, 10, τεφρώσας, et ὥπισω σαρκός.

*9. ἐπιτιμήσαι. Vulg. ‘imperet.’ Lege ‘improperet.’

13. ἐπαφρίζοντα, A. ἀπαφρίζοντα, C., unus Wetstenius. Onomasticon Vetus Lat. Græc. ‘despumo,’ ἀπαφρίζω.

NOTÆ IN APOCALYPSIN BEATI JOANNIS APOSTOLI.

[*De Apocalypsi* Hieron. Fals. II. App. 526: ‘Legimus in Apocalypsi, qui in istis provinciis non recipitur liber, tamen scire debemus quod in occidente omni et in aliis Phoenicis provinciis, et in Ægypto recipitur liber et Ecclesiasticus est, &c. Origen. *Joan.* p. 14: φησὶν ἐν τῇ Ἀποκαλύψῃ ὁ τοῦ Ζεβεδαίου Ἰωάννης. Et 50: δὲ αὐτὸς δὲ Ἰωάννης ἐν τῇ ἀποκαλύψῃ, &c.]

I. 13. ὄμοιώματα νιῷ, Cod. A. Sic ix. 7, ὄμοιώματα ἵπποις, ut Cod. A.

II. 6. Tertull. *de Præsc. Hær.*: ‘Quia hoc tenes: odisti doctrinam Nicolitarum quam et ego odi.’

II. 7. In Vulgato, ‘ecclesiis *uii. uincenti.*’ *vii.* absorptum.

II. 15. Pro ὁ μισῶ A. C. ὄμοιῶς (quod probat Bentleius).

III. 16. ὄφελον ψυχρὸς ἡς ἡ ζεστός. Desunt in Cod. A. ob homœoteleton. ἡς plures Codd. et semper alias in SS. ὄφελον indicativo jungitur.

IV. 6. Hier. II. 584: ‘Quattuor *Evangelia*, quae in Apocalypsi describuntur, plena oculis et domini luce radiantia mundum illuminant: in uno quattuor, et in quatuor singula.’ Sic recte omnes MSS. *evangelia*. Erasmus et Marianæ *animalia*. Ibid. III. 702: ‘Pleniusque in Apo-

calypsi Johannis horum animantium species ac nomina referuntur ad quattuor Evangelia.'

IV. 11. Pro *εἰσι*, *ἥσαν* A. Omittit A. καὶ ἐκτίσθησαν ob homœoteleton.

V. 1. Quære ὄπισθόγραφον?

VI. 1. ἔρχου. Dele καὶ βλέπε, ut A. C. et MSS. plurimi. ἔρχου non ad Johannem dicitur sed ad equum aperto sigillo proditurum.

VIII. 12. ‘*nox*.’ Sic Cod. M. et R. Steph. et Lovan. Unde lego ‘et dies non luceret parte *tertia*,’ vel ‘pars *tertia* ejus.’

IX. 7. ὄμοια. Cod. A. ὄμοιώματα Vid. i. 13.

IX. 11. Solus Cod. A. τὸν ἄρχοντα τῆς ἀβύσσου τὸν ἄγγελον. Videtur τὸν ἄγγελον pro correctione in margine positum, postea in textum irrepsisse. Scribo ‘et Graece habet nomen, exterminans;’ vel recte, ‘habet,’ et judicio factum.

XV. 7. τοῦ ζῶντος. Forte τοῦ ζέοντος, ut referatur ad θυμοῦ.

XVII. Totum caput citatur ab Hippolyto, *de Anti-christo*, c. 36.

XVII. 3. In Cod. A. nescias γέμον τὰ legendum sit, an γέμοντα.

XVIII. 2. ἀκαθάρτου—καὶ μεμισημένου addit Cod. A. et pro ὄρνεου θηρίου. Syr. et Æth. ἀκαθάρτου [καὶ φυλακὴ πάντος ὄρνεου ἀκαθάρτου] καὶ μεμισημένου καὶ φυλακὴ πάντος θηρίου ἀκαθάρτου καὶ μεμισημένου. Quæ et videtur originalis lectio Codicis A. et illa excidisse ob repetitum ἀκαθάρτου.

XIX. 10. Cyprian. p. 220: ‘Vide ne feceris, quia conservus tuus sum, et fratrum tuorum, Jesum dominum

adora.' (Sed totus locus deest in MS. Regio.) [Vid. Bentl. ad xxii. 9.]

*XIX. 14. Origen. *Joan.* 51: ἵπποις λευκοῖς ἐνδεδυμένοις. Ubi Huetius corrigit ἐνδεδυμένοι, contra utrumque MStum: male, ut constat, ex pag. 54: Ἐπισκέψαι δὲ τοὺς λευκοὺς ἵππους τῶν ἀκολουθούντων τῷ λόγῳ ἐνδεδυμένους βύσσινον λευκὸν καὶ καθαρόν.

XXII. 11. Cyprian. 72: 'Justus justiora faciat adhuc et sanctus sanctiora [faciat adhuc]'. Sic MS. Reg. 4to. Et 219, Edd. et MSS. δικαιοσυνὴν ποιησάτω. Recte: nam δικαιωθήτω alio sensu ubique sumitur. Vid. Bullum, *de Harmonia Apostolica*, pag. 4.

*XXII. 11. Origen. *Joan.* 387, καὶ ὡς ὁ Ἰωάννης φησι καὶ ὁ καθαρὸς καθαρισθήτω ἔτι, καὶ ὁ ἄγιος ἄγιασθήτω. Cod. Oxon. καθαρθήτω. Mox ibidem, ὁ ῥυπαρὸς γάρ φησι ῥυπανθήτω ἔτι. Ibid. 408, ὁ ῥυπαρὸς γάρ ἔτι ῥυπανθήτω.

EPISTOLA BEATI PAULI APOSTOLI
AD GALATAS.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

ΚΕΦΑΛΑΙΟΝ α'.

1 Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμῷ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας. 3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν περὶ τῶν ἀμαρτιῶν ὑμῶν, ὅπως ἔξεληται ὑμᾶς ἐκ τοῦ ἐνεστῶτος αἰώνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ὑμῶν, 5 ὃς ἡ δόξα εἰς τὸν αἰώνας τῶν αἰώνων, ἀμήν.

6 Θαυμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἔτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 Ἀλλὰ καὶ ἐὰν ὑμεῖς ἡ ἄγγελος ἔξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα

1. Hier. iv. 225: ‘Sciendum in Marcionis Apostolo non esse scriptum et per Deum patrem.’ Athan. 884, ut ed.

2. Hier. III. 609: ‘qui mecum sunt’ et IV ad locum. Cod. Aug. Lat. omittit ‘sunt.’

3. Alex. ἀπὸ Θεοῦ πατρὸς ὑμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Aug. Gr. Lat. et Born. ut ed. et Hier. IV. ad locum.

4. περὶ τῶν. Alex. Aug. decem Gallici. ἐκ τοῦ αἰώνος τοῦ ἐνεστῶτος πονηροῦ. Alex. Rom. et Orig. bis. Aug. Gr. Lat. ut ed. et Codd. novi omnes. ‘De praesenti saeculo malo.’ Hier. IV. ad locum.

6. Cyprian. Epist. 28, 63: ‘Miror quod sic tam cito demutamini.’ Lucifer. 300: ‘miror quod sic tam cito transferimini.’ Tertull. de Prescript. Hær.: ‘miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiâ ad aliud evangelium.’

EPISTOLA BEATI PAULI APOSTOLI AD GALATAS.

CAPUT I.

1 PAULUS Apostolus non ab hominibus neque per hominem sed per Jesum Christum et Deum Patrem qui suscitavit eum a mortuis; 2 et qui mecum omnes fratres, ecclesiis Galatiæ: 3 Gratia vobis, et pax a Deo Patre, et Domino nostro Jesu Christo, 4 qui dedit semetipsum pro peccatis nostris, ut eriperet nos de præsenti sæculo nequam, secundum voluntatem Dei et Patris nostri, 5 cui est gloria in sæcula sæculorum. Amen.

6 Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiâ Christi, in aliud evangelium: 7 quod non est aliud, nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi. 8 Sed licet nos aut angelus de cælo evangelizet vobis, præter quod evangelizavimus vobis, anathema sit. 9 Sicut

Hier. ad locum: ‘quod tam cito.’ Archelaus, p. 60: ‘sic tam cito.....ab eo qui vocavit vos.’ Lucifer. 300: ‘in gratiâ’ et omitt. *Christi*; et ante, ‘transferamini qui vos,’ omitt. ‘ab eo.’ Cyprian. Ep. 27: ‘ab eo qui vos vocavit in gratiam ad aliud,’ et 63, ‘ad gratiam ad aliud.’ Cod. Aug. omittit *Xριστοῦ*, sed Lat. ‘in gratiam Christi.’ Hier. ad locum: ‘in gratiam Christi Jesu.’ Hyperbaton est quod ita suo ordine legi potest: “Miror quod tam cito transferimini a Christo Jesu qui vos vocavit in gratiam.” Ergo legebat ‘Christo.’ Archelaus, 60, omitt. ‘in gratiâ Christi.’ Aug. θαυμάζω δέ. Omittit Alex.

7. MS. Gotth. *subvertere*. Lucifer. ‘convertere,’ et Cyp. et Hier. Lucifer. 60, *avertere* vos ab evangelio.

8. Alex. εὐαγγελισηται. Aug. -ξηται; omissio υμῖν. Lucifer. p. 300, omitt. ‘præterquam;’ omitt. ‘quod,’ et sic MS. Gotth. Archel. ‘præterquam quod.’ Hier. ad locum, ‘præterquam quod.’

ἔστω. 9 Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, Εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὁ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώπους ἀρέσκειν; εἰ ἔτι ἀνθρώπους ἥρεσκον, Χριστοῦ δοῦλος οὐκ ἀν ἥμην.

11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὅπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἀνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸν, οὐδὲ ἐδιδάχθην, ἀλλὰ διὰ ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν. 14 Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς τοὺς συνηλικιώτας ἐν τῷ γένει μου, περιστοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15 Ὁτε δὲ ηὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν οὐλὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εἰαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἷματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἴστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19 ἔτερον δὲ τῶν ἀποστόλων ἐλῶν οὐδένα, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἄ δὲ γράφω ὑμῖν, ἵδον ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἔπειτα ἤλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 Ἡμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, 23 μόνον δὲ ἀκούοντες ἤσαν, ὅτι ὁ

8, 9. Athanas. I. 212, mutat ordinem duorum versuum. Lucifer. 300, aliud ‘annunciaverit, quam quod accep.’ Archelaus, 68. ‘præter quod accep.’ Cyprian. Ep. 27. ‘præterquam quod,’ et 63. Hier. ad locum, ‘præter id quod.’

9. εὐαγγελίζεται, ut ed. Alex. Rom. Theodor. Hist. p. 208. Evagrius, 423. Cod. Aug. -ξηραι.

10. Hier. ad locum, omittit γὰρ. Ita Codd. Alex. Rom. Aug.—Hier. legit ‘an—aut.’ Cod. Aug. ‘aut—aut’ pro ‘an—an.’

11. γνωρίζω γὰρ. Cod. Rom. Aug. Lat. ‘notum enim.’ Hier. ad locum. Alex. δὲ. Athanas. 884, δὲ.

12. οὐδὲ. Codd. Alex. Aug. Athanas. 884. διὰ, Alex. δι', Aug.

13. καὶ ἐπόρθουν. Chrys. III. 106. Cod. Aug. καὶ ἐπολέμουν αὐτήν. Born. ἐπολέμουν expugnabam. Alex. ut ed. Act. ix. 21. De Saulo et re eadem ὁ πορθήσας qui expugnabat.

14. ‘meos.’ Hier. ad locum, sed omittit Cod. Aug. et Goth. Cod. Aug. ἐν Ἰουδαϊσμῷ, omisso τῷ. Sed Alex. habet.

15. θεὸς præter Mill. omittit E. Seguier, si Θεός, tum esset ὁ Θεός ὁ ἀφορίσας,

prædiximus, et nunc iterum dico. Si quis vobis evangelizaverit præter quod accepistis, anathema sit. 10 Modo enim hominibus suadeo, an Deo? Aut quæro hominibus placere? Si adhuc hominibus placerem Christi servus non essem.

11 Notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem: 12 neque enim ego ab homine accepi illud, neque didici, sed per revelationem Jesu Christi. 13 Audistis enim conversationem meam aliquando in Judaismo quoniam supra modum persequebar ecclesiam Dei et expugnabam illam, 14 et proficiebam in Judaismo supra multos coætaneos in genere meo, abundantius æmulator existens paternarum mearum traditionum. 15 Cum autem placuit ei qui me segregavit de utero matris meæ, et vocavit per gratiam suam, 16 ut revelaret Filium suum in me, ut evangelizarem illum in gentibus; continuo non adquievi carni et sanguini, 17 neque veni Ierosolymam ad antecessores meos Apostolos: sed abii in Arabiæ, et iterum reversus sum Damascum.

18 Deinde post annos tres veni Ierosolymam visere Petrum, et mansi apud eum diebus quindecim: 19 alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini. 20 Quæ autem scribo vobis, ecce coram Deo, quia non mentior. 21 Deinde veni in partes Syriæ, et Ciliciæ. 22 Eram autem ignotus facie ecclesiis Judææ, quæ erant in Christo; 23 tantum autem auditu habebant, quoniam qui persecutus erat nos aliquando, nunc evangelizat

et est ὁ ἀφ. in Ed. Fellii. Cod. Aug. omittit ὁ Θεός. Alex. habet. Hier. III. 380: ‘placuit deo qui separavit me.’ Sed idem, 528: ‘placuit ei qui.’ Athan. 885: ὁ θεός ὁ ἀφορίσας. Euseb. in Ps. 258: ηνδ. ὁ ἀφορίσας, omitt. θεός. Iren. 417: ‘placuit deo.’ ηνδόκησεν, Cod. Rom. de. Ita Codd. Latini B.M.R.S.

17. οὐδὲ ἀπῆλθον, Cod. Rom. Euthal. Lat. ‘veni.’ Sed ‘veni’ est ἀπῆλθον, non ἀνῆλθον, sed vid. v. 18. δλλὰ, Codd. Alex. Aug. tres novi. Cod. Aug. Lat. in Damascum.

18. ἀνῆλθον εἰς Ἱερ., Euthal. Cod. Alex. μετὰ τρὶα ἔτη, Cod. Aug. ut ed. Hier. ad locum, ‘videre,’ et iv. 621. Pro Πέτρον (Cod. Aug.) Alex. Rom. Κηφᾶν, et sic Copt. Syr. Αἴθ.

19. Hier. ad locum, neminem. εἶδον οὐδένα, Codd. Clar. Aug. Born. Euseb. Hist. p. 45, οὐκ εἶδον.

21. Cod. Ephr. καὶ Κλικίας, omisso τῆς.

22. Cod. Aug. omittit τῷ. Alex. habet. Hier. ad locum, ‘auditum,’ habebant, et p. 243.

23. Chrysost. III. 122: ἐπέρθει. Cod. Born. ἐπολέμει expugnabat.

διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἢν ποτὲ ἐπόρθει,
καὶ καὶ ἐν ἐμοὶ ἐδόξαζον τὸν Θεόν.

ΚΕΦΑΛΑΙΟΝ β'.

1 Ἔπειτα διὰ δεκατεσσάρων ἑτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ’ ἴδιαν δὲ τοὺς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. 3 Ἄλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, "Ἐλλην ὁν, ἡναγκάσθη περιτμῆθην" 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἢν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν 5 οἷς οὐδὲ πρὸς ὅραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμένῃ πρὸς ὑμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν, οὐδέν μοι διαφέρει. Θεὸς ἀνθρώπου πρόσωπον οὐ λαμβάνει, ἐμοὶ γάρ οἱ δοκοῦντες οὐδὲν προσανέθεντο· 7 ἀλλὰ τούναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς 8 ὁ γάρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε κάμοι εἰς τὰ ἔθνη· 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. 11 Ὁτε

24. Cod. Aug. καὶ ἐν ἐμοὶ ἐδόξαζον.

II. 1. Irenaeus, 234: 'post xiv. annos.' ἀνέβην πάλιν, 'iterum ascendi,' Cod. Aug. ἀνῆλθον, Cod. Ephr.

2. ἀνεθέμην, Cod. Alex. ἀνεβαλόμην, Cod. Aug. Cod. Born. Lat. 'exposui.' Hier. 'contuli,' om. 'aliquid esse,' et Graecum agnoscit ἀνεθέμην, et iv. 621: 'exposui...videbantur aliquid esse.'

4. παρεισάκτους, Tertull. 'superinductios.' August. ap. Hier. iv. 633, 'subintroierant.' καταδουλώσουσιν, Cod. Alex. καταδουλώσωσιν, Codd. Aug. Ephr. Rom. ἵνα μὴ, Cod. Aug. De oīs οὐδὲ quæ olim abfuerunt. Iren. Tertull. et Cod. Clar. certe ex illo μὴ apud codicem Aug. præclara lectio oritur hoc modo, διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους—ἐν Χω. Ιῦ ἵνα μὴ ἡμᾶς καταδουλώσωσιν, πρὸς ὅραν εἴξαμεν τῇ ὑποταγῇ, ut ne nos in servitutem redigerent ad horam cessimus subjectioni (sic oni MSS. omnes et Aug. Lat.) vel etiam sine μὴ sententia recte procedit. Hier. iv. 238, hoc esse quod in codicibus legatur Latinis: 'Quibus ad horam cessimus subjectioni.' 239, Graeci codices 'quibus neque ad horam.' August. ap. Hier. iv. 633: 'quibus nec ad horam cessimus subjectioni.' Sulpicius

fidem, quam aliquando expugnabat. 24 Et in me clarificabant Deum.

CAPUT II.

1 Deinde post annos quatuordecim, iterum ascendi Ierosolymam cum Barnaba, adsumpto et Tito. 2 Ascendi autem secundum revelationem: et contuli cum illis Evangelium, quod prædico in gentibus, seorsum autem iis qui videbantur: ne forte in vacuum currerem, aut cucurrissem. 3 Sed neque Titus, qui mecum erat, cum esset Gentilis, compulsus est circumcidi. 4 Sed propter subintroductos falsos fratres, qui subintroierunt explorare libertatem nostram, quam habemus in Christo Jesu, ut nos in servitutem redigerent. 5 Quibus neque ad horam cessimus subjectioni, ut veritas Evangelii permaneat apud vos. 6 Ab iis autem qui videbantur esse aliquid, (quales aliquando fuerint, nihil mea interest; Deus personam hominis non accipit), mihi enim qui videbantur nihil contulerunt. 7 Sed e contra cum vidissent quod creditum est mihi Evangelium præputii, sicut Petro, circumcisionis: 8 (qui enim operatus est Petro in Apostolatum circumcisionis, operatus est et mihi in Gentes) 9 et cum cognovissent gratiam, quæ data est mihi, Jacobus, et Cephas, et Joannes, qui videbantur columnæ esse, dextras dederunt mihi et Barnabæ societatis, ut nos in Gentes, ipsi autem in circumcisionem: 10 tantum ut pauperum memores essemus: quod et solitus fui

Severus, *Dial.* p. 611: ‘Satius æstimans ad horam cedere quam his non consulere quorum cervicibus gladius imminebat.’ Irenæus, 234, omittit οὐδὲ, ‘neque.’ Ibidem habet ‘subjectioni;’ ubi vide notas.

5. διαμένη, Codd. Aug. Alex. ‘perseveraret,’ Hier. iv. 238.

6. πρόσωπον ὁ θεὸς, Cod. Alex. πρόσωπον θεὸς ἀνθρώπου, Rom. θεὸς ἀνθρώπου πρόσωπον οὐ λαμβάνει, Codd. Aug. Born. ‘deus personam hominis non accipit.’ Hier. *ad loc. om.* ‘aliquid esse.’ Ibidem habet ‘sed contra,’ ‘sicut Petro.’ Omittit ‘aliquid,’ Cod. Ger. Lat. οἱ δοκοῦντες τι εἶναι, Cod. Aug., sed v. 2, οἱ δοκοῦντες, ‘qui videbantur aliquid esse.’ οὐδέν μοι διαφέρει, ‘nihil mea conscientia interest,’ Cod. Aug.

7, 8. περιτομῆς—περιτομῆς, media omnia omittit Cod. Aug.

9. Hier. *ad loc.*, et iv. 138, et 241: ‘Petrus et Jacobus et Joannes.’ Omittit καὶ Κηφᾶς, Cod. Alex. δοθ. μοι. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης, Cod. Aug. Gr. Lat. Cod. Ephr. ut edit. et Origen. *ad Psalm.* ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, Codd. Alex. Ephr. omittit μὲν Aug. ‘ut nos inter gentes,’ Aug. Lat.

10. ‘quod et,’ Cod. Aug. ‘quod etiam,’ Hier. μόνον ἵνα τῶν πτωχῶν, Cod. Aug.

δὲ ἡλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγωσμένος ἦν. 12 Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἔθνων συνήσθιεν ὅτε δὲ ἡλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τὸν ἐκ περιτομῆς. 13 Καὶ συνπεκρίθησαν αὐτῷ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὁρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἔθνικῶς καὶ οὐκ Ἰουδαικῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖον; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἔθνων ἀμαρτωλοί. 16 Εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. 17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτὸι ἀμαρτωλοὶ, ἅρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. 18 Εἰ γὰρ ἡ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. 19 Ἔγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. 20 Χριστῷ συνεσταύρωμαν ζῶ δὲ οὐκ ἔτι ἔγω, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ οὐν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ νίον τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

11. Hier. ‘venisset Petrus,’ sed p. 244, in enarratione: ‘Sunt qui Cepham cui hic in faciem Paulus restituisse se scribit non putent Apostolum Petrum.’ ὅτε δὲ ἡλθεν Κηφᾶς, Codd. Alex. Ephr. Rom. Seguier Monfalconii, et Euthalius, et Euseb. Hist. 36. Cod. Aug. ut edit.

12. ‘et cæteri Judæi,’ Hier. Cod. Rom. omittit καὶ. ‘ab Jacobo,’ Cod. Aug. Lat. ἐκ περιτομῆς βντας, Cod. Aug.

13. Hier. ad loc. ‘in illa simulatione.’ Hier. iv. 621: ‘ab his—in illam simulationem.’ τῇ ὑποκρίσει αὐτῶν, Cod. Aug. et Seguier Monfalconii. Cod. Aug. Lat. ut edit.

14. ἔθνικῶς καὶ οὐκ Ἰουδαικῶς ζῆς, Codd. Alex. Ephr. Aug. Rom. οὐχι. Hier. iv. 621, ‘quomodo.’ πῶς Codd. Alex. Eph. Rom. Aug. ὁρθοποδοῦσι, ‘recto pede incedunt,’ Hier. ad loc. Hier. iv. 621: ‘non recte ingrediebantur.’ Hier. ‘cum Judæus sis, gentiliter et non Judaice vivis,’ et iv. 621. Sic Cod. Aug. Lat. et Codd. Latini B. M. R. S. εἶπον τῷ Κηφᾷ, Codd. Alex. Ephr. Rom.

16. ‘quia,’ Cod. Aug. Lat. Hier. in loc. ‘scientes autem...in Chto Jesu credidimus.’ iv. 516: ‘in Jesum Ch̄tum credidimus.’ εἰδότες δὲ, δτι, Codd. Aug.

hoc ipsum facere. 11 Cum autem venisset Cephas Antiochiam, in faciem ei restiti, quia reprehensibilis erat. 12 Prius enim quam venirent quidam ab Jacobo, cum Gentibus edebat: cum autem venissent, subtrahebat, et segregabat se, timens eos qui ex circumcisione erant. 13 Et simulationi ejus consenserunt cæteri Judæi, ita ut et Barnabas duceretur ab eis in illam simulationem. 14 Sed cum vidi sem quod non recte ambularent ad veritatem Evangelii, dixi Cephæ coram omnibus: Si tu, Judæus cum sis, gentiliter et non Judaice vivis: quomodo Gentes cogis Judaizare? 15 Nos natura Judæi, et non ex Gentibus peccatores. 16 Scientes autem quia non justificatur homo ex operibus legis, nisi per fidem Jesu Christi: et nos in Christum Jesum credidimus, ut justificemur ex fide Christi, et non ex operibus legis: propter quod ex operibus legis non justificabitur omnis caro. 17 Quodsi quærentes justificari in Christo, inventi sumus et ipsi peccatores, numquid Christus peccati minister? Absit. 18 Si enim quæ destruxi, hæc iterum ædifico: prævaricatorem me constituo. 19 Ego enim per legem, legi mortuus sum, ut Deo vivam: Christo confixus sum cruci. 20 Vivo autem, jam non ego: vivit vero in me Christus. Quod autem nunc vivo in carne: in fide vivo filii Dei, qui dilexit me, et tradidit seipsum pro me. 21 Non abjicio gratiam Dei. Si enim per legem justitia, ergo Christus gratis mortuus est.

Ephr. Rom.: omittit δὲ, Alex. Hier. ‘fide Christi,’ et Cod. Aug. Lat. ἐκ πίστεως, omisso Χριστοῦ, Cod. Aug. Sed habent Codd. Alex. Ephr. Hier. ad loc. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πάσα σάρξ, et IV. 516. δὲ, Codd. Alex. Aug. Rom. διότι, Cod. Ephr.; est, omittit Cod. Aug. Lat.

18. ‘hæc iterum,’ Cod. Aug. Lat. et Codd. Lat. B. M. R. S. et Hier. ad loc.: et Archel. *Disputatio cum Manete.* συνεστάνω, Codd. Alex. Ephr. Aug. Rom.

19. συνεστάρωμα, ‘confixus sum cruci’ (sic Hier. ad locum): obscure. Videatur scripsisse ‘concrucifixus sum.’ Rom. vi. 6, ‘simul crucifixus.’ Matt. xxvii. 44, ‘crucifixi cum,’ et sic Marc. xv. 32; Joh. xix. 32. TOTUM velim legas, ‘cum Christo fixus sum cruci.’ Sic Ephes. ii. 5: συνεζωποιησεν ἡμᾶς σὺν Χριστῷ, ‘con-vivificavit nos Christo et conresuscitavit,’ &c.

20. ἐν πίστει τῇ τοῦ νιοῦ τοῦ θεοῦ, omisso ξῶ, Alex. ἐν πίστει ξῶ τῇ τοῦ θεοῦ καὶ Χριστοῦ, Codd. Aug. Rom. Ephr. et Cod. Aug. Lat. ut edit.

21. Hier. ‘Christus gratis,’ et sic Cod. Aug. Lat. et Coddd. Lat. B. M. R. S. et Hier. IV. 516, ‘Christus sine causâ.’

ΚΕΦΑΛΑΙΟΝ γ'.

1 Ω ἀνόητοι Γαλάται, τις ὑμᾶς ἐβάσκανεν, οἵς κατ' ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; 3 Οὕτως ἀνόητοί ἔστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; 4 Τοσαῦτα ἐπάθετε εἰκῆ; εἴ γε καὶ εἰκῆ. 5 Οὐδὲν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν νιοὶ Ἀβραάμ. 8 Προδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, "Οτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 Οστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Οσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν γέγραπται γὰρ, ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 Οτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦνται παρὰ τῷ Θεῷ, δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· ὅτι γέγραπται Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου. 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν

III. 1. τῇ ἀληθείᾳ μὴ πείθεσθαι, omittunt Codd. Alex. Rom. Aug. Copt. Syr. et Hier. *ad locum*. Tertull. *de Prescript. Her.* 'O insensati Galatae, quis vos fascinavit?' non amplius. Cod. Ephr. habet. Hier. *ad loc.*, legitur in quibusdam codd. 'fascinavit non credere veritati,' sed quia hoc in exemplaribus Adamantii non habetur omisimus. *εν ήμων* omittunt Codd. Alex. Rom. Ephr. Cod. Aug. habet, sed Lat. 'prescriptus est et crucifixus.' 'præscriptus,' sic Gothicus. Archelaus, 90: 'quorum ante oculos Jesus Christus prescriptus est crucifixus.' 'proscriptus,' Codd. Lat. B. S. et R. a manu secunda. Vulg. Hier. 'proscriptus.'

2. Athanas. 651, ut ed. Cod. Aug. μαθεῖν θέλω ἀφ. 'Hoc solum volo a vobis discere.' 'a vobis volo discere,' Hier. et MSS. Hier.

3. 'ut cum Spiritu,' Hier. Sed Cod. Aug. omittit. 'Consummamini,' Codd. Lat. B. R. M. S. Hier. π. 751: 'Incipientes Spiritu nunc carne consummamini.'

5. τὸ πνεῦμα ἐλάβετε, Cod. Alex. Omitt. Codd. Ephr. Aug. et Irenaeus, 337, et 9.

6. καθὼς γέγραπται ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, Cod. Aug. Sed Codd. Alex. Ephr. et Iren. 337, 453, ut ed. Cod. Aug. Lat. 'scriptum est, Credidit Abraham Deo,' MSS. Vulg. omnes, 'sicut Abraham credidit Deo,' et Hier. *ad locum*. Ab

CAPUT III.

1 O insensati Galatæ, quis vos fascinavit, ante quorum oculos Jesus Christus proscriptus est crucifixus? 2 Hoc solum volo discere a vobis: Ex operibus legis Spiritum accepistis, an ex auditu fidei? 3 Sic stulti estis? cum Spiritu cœperitis, nunc carne consummamini? 4 Tanta passi estis sine causâ? si tamen sine causâ. 5 Qui ergo tribuit vobis Spiritum, et operatur virtutes in vobis; ex operibus legis, an ex auditu fidei? 6 Sicut Abraham credidit Deo, et reputatum est ei ad justitiam. 7 Cognoscitis ergo quia qui ex fide sunt, ii sunt filii Abrahæ. 8 Providens autem Scriptura quia ex fide justificat Gentes Deus, prænuntiavit Abrahæ: *Quia benedicentur in te omnes gentes.* 9 Igitur qui ex fide sunt, benedicuntur cum fideli Abraham. 10 Quicumque enim ex operibus legis sunt, sub maledicto sunt. Scriptum est enim: *Quia maledictus omnis qui non permanserit in omnibus quæ scripta sunt in Libro legis, ut faciat ea.* 11 Quoniam autem in lege nemo justificatur apud Deum, manifestum est: *quia justus ex fide vivet.* 12 Lex autem non est ex fide: sed *Qui fecerit ea, vivet in illis.* 13 Christus nos redemit de maledicto legis, factus pro nobis maledictum: quia scriptum est, *Maledictus omnis qui pendet in ligno,* ut in Gentes benedictio Abrahæ fieret in Christo

hoc loco usque ad ‘Qui ex fide sunt benedicentur cum fideli Abraham,’ Marcion, de suo Apostolo erasit.

7. Hier. ‘cognoscitis ergo,’ et plures Codd. Lat. et Iren. 453. Iren. 337: ‘cognoscite itaque.’

8. ἐνευλογηθήσονται, Codd. Alex. Ephr. Rom. et 15 Gallici. ‘benedicentur,’ Hier. et Irenæus, 337, 453, et in eo pro ἐν σοι, v. 8.

9. ‘benedicuntur,’ Cod. Aug.

10. ὅτι, Codd. Alex. Ephr. Rom. Aug. Sic et Aug. Lat. ‘quia.’ Sed MSS. vulgati omnes omitt., et Hier. ad loc. et IV. 200. Cod. Rom. ἐμμένει πᾶσι τοῖς ἔγγεγραμμένοις.

11. Hier. ‘vivit.’ Cod. Aug. παρὰ θεοῦ, et pro δῆλον, γέγραπται γάρ. Aug. Lat. ‘Scriptum est enim quia justus ex fide vivit.’

12. Euseb. *in Psal.* p. 80, ἀγρόπαστον. ἀρθρωπος omittunt Codd. Alex. Ephr. Aug. Rom.

13. Hilar. p. 100: ‘factus pro nobis ipse maledictum quia scriptum est,’ et Codd. Alex. Aug. Rom. ὅτι γέγραπται, et Euseb. *in Psalm.* 54. 5. Euseb. Dem. 198, ut ed. Irenæus, *ap. Theodoritum*, γέγραπται γάρ. Sed versio vetus Irenæi, ‘quoniam scriptum est.’

14. ἡ εὐλογία τοῦ πνεύματος, Cod. Aug. Athanas. 654, ut ed.

Χριστῷ Ἰησοῦν, ὡς τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως. 15 Ἀδελφοὶ, κατὰ ἀνθρωπὸν λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδὲν ἀθετεῖ ἡ ἐπιδιατάσσεται· 16 τῷ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὃς ἔστι Χριστός. 17 Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ Θεός. 19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὐ ἔλθῃ τὸ σπέρμα ὃ ἐπήγγελται, διαταγεὶς δι’ ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἰς ἔστιν. 21 Ο οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μηδ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅντως ἐκ νόμου ἀν ἦν ἡ δικαιοσύνη· 22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑφ' ἀμαρτίαν, ὡς ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστεύοντι. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμου ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. 24 "Ωστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ὡς ἐκ πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἐσμέν. 26 Πάντες γὰρ νιὸι Θεοῦ ἔστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἔνι Ιουδαῖος οὐδὲ "Ελλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ

15. κατὰ ἀνθρωπὸν λέγω ἀδελφοὶ, Codd. Alex. et Ephr. Cod. Aug. ut edit. προκεκυρωμένην, Cod. Ephr. Codd. Alex. Aug. ut edit.

16. ἐρρέθησαν, Codd. Alex. Ephr. Aug. ἐρρέθησαν, Cod. Rom. δὲ omittunt Codd. Aug. et Born. 'et semini tuo,' MSS. quidam et 'in semine tuo.' Nempe, Gen. xxii. 18: καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ξθνη, et xxvi. 4. Nam quod in Genesi etiam dicitur: 'Et semini tuo,' hoc tantum est, 'dabo terram hanc:' nihil ad benedictionem gentium. Tertull. de Carne Christi: 'non dixit seminibus, tanquam de pluribus, sed semine, tanquam de uno, quod est Christus.' Irenaeus, 453, de de. Lego, 'At Abraham.' Absorptum a ordinat. δὲ, 'at,' sæpe ut iv. 4, ὅτε δὲ ηλθε, 'at ubi venit.'

17. κεκυρωμένην, Cod. Aug. εἰς Χριστὸν, omitt. Codd. Alex. Rom. Ephr. Unus Wetsten. Copt. Æth. Cod. Aug. εἰς Χριστὸν habet, sed Lat. omittit.

19. Irenaeus, 210, bis, 'Quid ergo lex factorum—cui promissum est?' et sic p. 432. August. ap. Hier. iv. 636: 'Quid ergo lex?' atque huic interrogationi respondet, 'prævaricationis gratia...promissum est.' ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς, Codd. Alex. Ephr. Aug. Rom. M. Gallicus. Cod. Aug. τι οὖν; ὁ νόμος τῶν πρᾶξεων ἐτέθη, ἄχρις. Lat. 'Quid igitur? lex propter transgres-

Jesu, ut pollicitationem Spiritus accipiamus per fidem. 15 Fratres, (secundum hominem dico,) tamen hominis confirmatum testamentum nemo spernit aut superordinat. 16 Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit: *Et seminibus*, quasi in multis: sed quasi in uno, *Et semini tuo* qui est Christus. 17 Hoc autem dico testamentum confirmatum a Deo: quæ post quadringentos et triginta annos facta est Lex non irritum facit ad evacuandam promissionem. 18 Nam si ex lege hæreditas, jam non ex repromissione. Abrahæ autem per repromotionem donavit Deus; 19 Quid igitur? Lex propter transgressiones posita est, donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. 20 Mediator autem unius non est. Deus autem unus est. 21 Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset justitia. 22 Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur credentibus. 23 Prius autem quam veniret fides, sub lege custodiebamur conclusi in eam fidem quæ revealanda erat. 24 Itaque lex paedagogus noster fuit in Christum, ut ex fide justificemur. 25 At ubi venit fides, jam non sub paedagogo sumus. 26 Omnes enim filii Dei estis per fidem in Christo Jesu. 27 Quicunque enim in Christum baptizati estis, Christum induitis. 28 Non est Judæus neque Græcus; non est servus, neque liber: non est masculus, neque femina. Omnes enim vos unum estis

sionem posita,' et Hier. iv. 200, 'et cui re promissum est.' Ergo hic pro 'promiserat' lego 'promissum erat—angelos.' Cod. Ephr. δι' ἀγγέλου. Codd. Alex. Aug. δι' ἀγγέλων, et Euseb. c. Marcell. p. 95, et alibi, ut p. 139. Hier. *ad loc.*

21. Cod. Rom. omitt. τοῦ θεοῦ. ὅντως ἐκ νόμου ἀνήν, Codd. Alex. Ephr. Sed Cod. Rom. ὅντως ἐν νόμῳ ἀνήν. Cod. Aug. ἀληθεῖα ἐκ νόμου ἡ δικαιοσύνη.

22. ἵψ' ἀμ. Codd. Alex. Aug. πάντα, Cod. Aug. omisso τά.

23. συγκλείομενοι, Codd. Alex. Rom. Aug.

24. εἰς Χριστὸν Ἰησοῦν, 'in Christo Jesu,' Cod. Aug. Hier. *ad loc.* et iv. 200, 'in Christo,' om. 'Jesu;' *ad loc.* et iv. 200, 'sub paedagogo sumus,' et iv. 516, et Cyr. Hier. p. 67. Pro γέγονεν Cod. Rom. ἐγένετο.

26. 'quæ est,' Hier. iv. 200, et *ad loc.*; id esset, πίστεως τῆς ἐν Χρ. 'Ιοῦ. Sed omnes Græci sine τῇ, et MSS. quidam omitt. 'quæ est.'

27. Hilar. 951: 'in Christo bapt.,' 'non inest—inest—inest.' Cypr. Ep. 74, 'in Christo.' Sic Hier. *ad loc.* et iv. 383.

28, 29. Cod. Alex. ἀπαντες γὰρ ὑμεῖς ἔστε Χριστοῦ Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ. Cod. Aug. Born. πάντες γὰρ ὑμεῖς ἐν ἔστε Χριστῷ Ἰησοῦ. εἰ δὲ ὑμεῖς πάντες ἐν ἔστε ἐν Χριστῷ Ἰησοῦ. Hier. *in locum*, et iv. 383, et Hilar. 952, 'unum estis.' Alterutra lectio vera est, non ex utraque mixta, ut Vulgat. ἀπαντες, Cod. Rom.

θῆλυν ἄπαντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦν. 29 Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, κατ' ἐπαγγελίαν κληρονόμοι.

ΚΕΦΑΛΑΙΟΝ δ'.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιος ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὁν· 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. 3 Οὕτω καὶ ἡμεῖς, ὅτε ἡμεν τήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἥμεθα δεδουλωμένοι· 4 ὅτε δὲ ἡλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν νιὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου, 5 ὥν τοὺς ὑπὸ νόμου ἐξαγοράσῃ, ὥν τὴν νιοθεσίαν ἀπολάβωμεν. 6 "Οτι δέ ἐστε νιὸν, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ νιοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββᾶ ὁ πατήρ. 7 "Οστε οὐκ ἔτι εἰ δοῦλος, ἀλλὰ νιός· εἰ δὲ νιὸς, καὶ κληρονόμος διὰ Θεοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν τοὺς φύσει μὴ οὖσι θεοῖς ἐδουλεύσατε· 9 νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἀνωθεν δουλεύειν θέλετε; 10 Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. 11 Φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. 12 Γίνεσθε ὡς ἐγὼ, ὅτι κάγῳ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι ὑμῶν. οὐδέν με ἥδικήσατε. 13 Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον· 14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν

29. καὶ omittunt Codd: Alex. Ephr. Rom. Cod. Aug. habet, et ἄρα οὖν. Cod. Rom. σπέρματός ἐστε. 'Abrahā semen,' Hier. et Codd. Latini B. M. R. S.

IV. 1. Cod. Aug. λέγω δὲ ἀδελφοὶ, 'Dico autem fratres.' *Vetus liber Cypriano ascriptus*, p. 31: 'Quamdiu erit infans procuratores et actores habet.' *Sed MS. Regius*: 'Quamdiu heres infans est sub procuratore et actore est.' Hier. *ad loc.* 'est'—et—'actoribus.'

2. προθεσμίας τῆς τοῦ πατρὸς, Cod. Rom.

3. ἥμεθα, Cod. Aug.

4. 'natum ex muliere,' Cypr. 37. Tertull. *de Vel. Virg.*: 'factum ex muliere,' et de *Carn. Christi*, 20: 'factum ex muliere.' 'Hoc quidem impressius quod factum potius dicit quam natum, simplicius enim enuntiasset *Natum.*' Athanas. 580, γενόμενον. Sed plures ibi MSS. γεννώμενον, sed 1120, γενόμενον—ἐξαγοράσῃ. Pseudath. p. 1, γεννώμενον.

5. Cod. Aug. ἐξαγοράσηται.

6. ἐξαπέστειλεν, omisso ὁ θεὸς, Cod. Rom. Hilar. p. 803: 'Quoniam estis filii

in Christo Jesu. 29 Si autem vos Christi: ergo Abrahæ semen estis, secundum promissionem hæredes.

CAPUT IV.

1 Dico autem: Quanto tempore hæres parvulus est, nihil differt servo, cum sit dominus omnium: 2 sed sub tutoribus est et actoribus usque ad præfinitum tempus a patre: 3 ita et nos cum essemus parvuli, sub elementis mundi eramus servientes. 4 At ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere, factum sub lege, 5 ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. 6 Quoniam autem estis filii, misit Deus Spiritum filii sui in corda nostra, clamantem: Abba, Pater. 7 Itaque jam non es servus, sed filius: Quodsi filius; et hæres per Deum.

8 Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, serviebatis. 9 Nunc autem cum cognoveritis Deum, immo cogniti sitis a Deo; quomodo convertimini iterum ad infirma et egena elementa, quibus denuo servire vultis? 10 Dies observatis, et menses, et tempora, et annos. 11 Timeo vos, ne forte sine causâ laboraverim in vobis. 12 Estote sicut ego, quia et ego sicut vos: fratres, obsecro vos: Nihil me læsistis. 13 Scitis autem quia per infirmitatem carnis evangelavi vobis jampridem: 14 et tentationem vestram in carne mea non sprevistis, neque respuitis: sed sicut Angelum Dei exceperitis me, sicut Christum

dei—corda nostra.' ἡμῶν, Codd. Alex. Rom. Ephr. Aug. Hier. *ad loc.* 'filii dei—corda nostra.' Sic MSS. Cod. Aug. *viol. θεοῦ.* Lat. 'estis filii dei.' Athanas. I. 237, ἡμῶν, sed 654, variant MSS. Cod. Aug. ἐν φράσει.

7. Cod. Aug. οὐκέτι δοῦλος, omisso εἰ. Lat. 'non est.' Codd. Alex. Rom. Aug. ἀλλὰ νήσ. Codd. Alex. Rom. κληρονόμος διὰ θεοῦ. Cod. Aug. κληρονόμος διὰ θεοῦ. Ephr. κληρονόμος, cetera omittit. Athanas. 654: κληρ. θεοῦ διὰ Χριστοῦ. διὰ θεοῦ, Codd. Alex. Rom. Copt. Vulg. Favet Aeth. Hier. *ad loc.* 'heres per Christum,' et 'est.'

8. φύσει μὴ οὖσι, Codd. Alex. Ephr. Rom. Cod. Aug. τοῖς μὴ φύσει οὖσιν θεοῖς ἔδουλεύσατε. Hier. 'servistis his qui naturā non erant dii, nunc vero agnoscentes Deum, magis vero cogniti ab eo.' Born. Lat. 'immo.'

9. Cod. Rom. δουλεῦσαι.

10. Chrys. III. 85: παρατηρεῖτε...καιροὺς καὶ ἐνιαυτοὺς, sed mox παρατηρεῖσθε. Cod. Aug. καὶ ἐνιαυτοὺς καὶ καιρούς. Lat. 'et annos et tempora.'

13. οὖδατε ὅτι, omisso δὲ Cod. Aug.

14. πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μον, Codd. Alex. Rom. Ephr. Aug. Sed Hier. *ad loc.* 'vestram quae erat in carne mea.'

'Ιησοῦν. 15 Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς ὄφθαλμοὺς ὑμῶν ἔξορύξαντες ἐδώκατε μοι. 16 "Ωστε ἔχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 Καλὸν δὲ ζηλοῦσθε ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρενναὶ με πρὸς ὑμᾶς. 19 Τεκνίᾳ μου, οὓς πάλιν ὡδίνω, ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν· 20 ἥθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. 21 Δέγετέ μοι οἱ ὑπὸ νόμου θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο οὐίοις ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγένηται· ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας. 24 "Ατινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι· μία μὲν ἀπὸ ὅρους Σινᾶ, εἰς δουλείαν γεννᾶσα, ἥτις ἐστὶν "Αγαρ. 25 Τὸ γὰρ Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 'Η δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶν μήτηρ ἡμῶν· 27 γέγραπται γὰρ, Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα, ρήξον καὶ βόησον ἡ οὐκ ὡδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἡ τῆς ἔχούσης τὸν ἄνδρα. 28 'Ημεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. 29 'Αλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. 30 'Αλλὰ τί λέγει ἡ γραφή; 'Εκβαλε τὴν

15. Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; Codd. Alex. Ephr. Rom. ποῦ οὖν ἡ ὁ μακ.... Cod. Aug. Hier. ut ed. Vulg. Hier. ad loc. 'potuisset.' ἔξορύξαντες ἐδώκατε, omisso μοι, Codd. Alex. Ephr. ἀν omittit Cod. Rom., habet Chrys. III. Cod. Aug. ἔξορύξαντες καὶ ἐδώκατε ob Latinum 'emissetis et dedissetis,' sed ἔξορύξαντες particípionem resolvitur in 'emissetis et.'

16. ὥστε ἔγὼ ἔχθρὸς, Codd. Clar. Aug. Born. Aug. Lat. ut ed.

18. Codd. Eph. Alex. καλὸν δὲ ζηλοῦσθαι (id est, ζηλοῦσθε). Rom. καλὸν δὲ ζηλοῦσθε. Aug. καλὸν τὸ ζηλοῦσθαι πάντοτε ἐν τῷ ἀγαθῷ. Cod. Aug. ζηλοῦτε. ζηλοῦτε δὲ τὰ κρείττω χαρίσματα. καλόν.... Ita Clar. Born. Aug. Lat. 'αεμουλεμίνι. Άεμουλαμίνι autem dona meliora. Bonum quoque άεμουλαμίνι.' Irrepsit ex margine. Hier. ut Vulgat.

19. τέκνα μου, Euseb. Psalm. 406. Ita Cod. Rom. μέχρις οὐ, Rom.

21. 'non legitis,' ἀναγινώσκετε, Cod. Aug. ut Clar. et Born. 'legem legentes non audistis,' Hilar. 246. 'legistis,' Hier. IV. 200, sed ad loc. 'audistis,' et in Enarratione, 'Audit ergo legem.' ἀκούετε, Socrates, 291; Chrys. III.

23. ὁ ἐκ, omisso μὲν, Cod. Rom. δι' ἐπαγγελίας, Codd. Alex. Ephr. Cod. Aug. διὰ τῆς ἐπ.

24, 25. εἰσιν δύο διαθῆκαι, omisso αἱ, Codd. Alex. Ephr. Aug. et novi omnes, et Euthal. 'Allegorumenia,' Hilar. 246. αὐτὰ γὰρ, Cod. F. Vide Hier. III. 1312. τὸ δὲ "Αγαρ Σινᾶ ὅρος, Codd. Alex. Rom. τὸ γὰρ Σινᾶ ὅρος ἐστὶν,

Jesum. 15 Ubi est ergo beatitudo vestra? Testimonium enim perhibeo vobis, quia, si fieri posset, oculos vestros eruissetis, et dedissetis mihi. 16 Ergo inimicus vobis factus sum, verum dicens vobis? 17 AEmulantur vos non bene: sed excludere vos volunt, ut illos æmulemini. 18 Bonum autem æmulamini in bono semper: et non tantum cum præsens sum apud vos. 19 Filioli mei, quos iterum parturio, donec formetur Christus in vobis. 20 Vellem autem esse apud vos modo, et mutare vocem meam: quoniam confundor in vobis. 21 Dicite mihi qui sub lege vultis esse; legem non legitis? 22 Scriptum est enim: Quoniam Abraham duos filios habuit: unum de ancillâ, et unum de libera. 23 Sed qui de ancilla secundum carnem natus est; qui autem de libera, per repromotionem: 24 quæ sunt per allegoriam dicta. Hæc enim duo sunt testamenta, unum quidem a monte Sina, in servitutem generans; quæ est Agar: 25 Sina enim mons est in Arabia, qui conjunctus est ei quæ nunc est Jerusalem, et servit cum filiis suis. 26 Illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra. 27 Scriptum est enim: Lætare sterilis, quæ non paris; erumpe et clama, quæ non parturis: quia multi filii desertæ, magis quam ejus quæ habet virum. 28 Nos autem, fratres, secundum Isaac promissionis filii sumus. 29 Sed quomodo tunc qui secundum carnem natus fuerat, persequebatur eum qui secundum spiritum: ita et nunc. 30 Sed

omisso "Αγαρ, Codd. Ephr. Aug. et sic om. "Αγαρ Vulg. MSS. omnes. Hier. iv. 235. Hier. ad locum, 'a monte...qui conterminus est.' Epiphan. 695: γεννώσα. τὸ γάρ δρός Σινᾶ ἐστιν ἐν τῇ Ἀραβίᾳ. συνστοιχεῖ δὲ, Codd. Alex. Ephr. ἡ συνστοιχοῦσα τῇ... Cod. Aug. Born. δονδενεὶ γάρ, Codd. Alex. Rom. Ephr. Aug.

26. Codd. Ephr. Rom. Aug. omitt. πάντων. Habet Alex. Irenæus 459: 'mater omnium nostrum.' Euseb. c. Marcell. p. 10: μήτηρ ἡμῶν ἀπάντων, sed ἡμῶν om. ἀπάντων, p. 136, et Demonst. p. 304, et Hist. p. 430, et in Psalm. p. 191. 201. 539. 450. 388. 360. 313. 208. Cyril. Hier. 298: πάντων ἡμῶν. Hilarius, p. 40: 'Sed Jerusalem illa quæ in cœlis est, quæ mater est nostra, quæ civitas regis magni est,' et p. 163, 'quæ est mater nostra (om. πάντων), et 403, et Præp. 564. Hier. II. 746, et ad loc. 'mater omnium nostrum,' et App. II. 186, 'mater nostra,' et 510. 792. 809. III. 355, et 503, 'omnium nostrum.'

28. Cod. Rom. ὑμεῖς—ἐστε. Ita Aug., sed Lat. ut ed. Born. 'vos—estis.' Irenæus, 453, 'vos—estis.' Hier. ad loc. 'nos—sumus,' et in Enarratione: 'Origenes hunc locum edisserens ita Apostoli posuit exemplum: Vos autem—fratres—estis.' Hier. III. 389: 'Sed sicut tunc qui s. c. natus est.'

30. τὴν παιδίσκην ταύτην, Cod. Alex. Sed omittunt ταύτην, Ephr. Aug κληρονομήσῃ, Codd. Alex. Ephr. Aug. -μήσει, Rom. Cod. Aug. omittit μή. νιοῦ τῆς ἐλευθέρας. Cod. Aug. νιοῦ μον' Ἰσαὰκ, 'cum filio meo Isaac.' Sic Born. Gr.

παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γάρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἐρα οὖν, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ ἐλευθέρας, τῇ ἐλευθερίᾳ ἡ ἡμᾶς Χριστὸς ἡλευθέρωσεν.

ΚΕΦΑΛΑΙΟΝ ε'.

1 Στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὁφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἔξεπέσατε. 5 Ἡμεῖς γάρ πνεύματι ἐς πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα· 6 ἐν γάρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δὶ ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε; τῇ ἀληθείᾳ μὴ πείθεσθαι μηδενὶ πείθεσθε. 8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα δολοῦ. 10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὃ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ἥ. 11 Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τὸ ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὁφελον καὶ ἀποκόφονται οἱ ἀναστα-

Lat. et Hier. ad loc. Ἡμεῖς δὲ ἀδελφοί, Codd. Alex. Ephr. δὸς ἀδελφοί, Rom. ἄρα οὖν ἀδελφοί, Aug. ἀλλὰ ἐλευθέρας omisso τῆς, Aug. Born. Cod. Rom. τῆς habet. τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν, Alex. Ephr. Rom. ἡ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν, Aug. Born. Hier. III. 389: ‘Nos autem fratres non sumus filii ancillæ sed liberæ quâ libertate donavit Christus.’ Et sic ad loc.

V. 1. Post ἐλευθερίᾳ, Cod. Rom. omitt. οὖν, et sic Hier. ad loc. Post στήκετε addunt οὖν, Codd. Alex. Ephr. Aug. δουλείας ζυγῷ, Cod. Aug. Cod. Aug. omittit πάλιν, et sic Hier. ad loc. Ibidem habet ‘quoniam.’

4. Omittunt τοῦ Ephr. Rom. Aug. Habet Alex.

6. Omittit Ἰησοῦ, Cod. Rom.

7. Hier. ad loc. Sequitur ‘nemini consenseritis’ sed quia nec in Græcis libris, nec in his qui in Apostolum commentati sunt, hoc scriptum invenimus, prætereundum videtur. Ut editum Hier. II. 751; III. 1387; IV. 195. Hier. IV. 230: ‘Suasio non est—vocavit vos.’ πιθέσθαι omittit Cod. Alex. An distinguendum τίς ὑμᾶς ἐνέκοψεν; Lucifer. 219, ut Vulg.: ‘Currebatis bene quis vos impedit veritati non obediere?’ Mox, ‘Qui nemini consenseritis, suasio vestra ex deo est qui vocat vos. Nescitis quia modicum fermentum totam massam corrumpit.’ Tertull. de Prescript. Hæret.: ‘Tam bene currebatis quis vos impediit?’—non amplius. Cod. Aug. τῇ ἀληθελᾳ πιθέσθαι μηδενὶ πείθεσθαι. Lat. ‘Veritati non obediere

quid dicit Scriptura? Ejice ancillam, et filium ejus: non enim hæres erit filius ancillæ cum filio liberæ. 31 Itaque, fratres, non sumus ancillæ filii, sed liberæ, qua libertate nos Christus liberavit.

CAPUT V.

State ergo, et nolite iterum jugo servitutis contineri. 2 Ecce ego Paulus dico vobis: quoniam si circumcidamini, Christus vobis nihil proderit. 3 Testificor autem rursum omni homini circumincidenti se, quoniam debitor est universæ legis facienda. 4 Evacuati estis a Christo qui in lege justificamini: a gratia excidistis. 5 Nos enim spiritu ex fide, spem justitiae expectamus. 6 Nam in Christo Jesu neque circumcisione aliquid valet, neque præputium, sed fides quæ per charitatem operatur. 7 Currebatis bene: quis vos impedivit? Veritati non obedire, nemini consenseritis. 8 Persuasio non est ex eo qui vocat vos. 9 Modicum fermentum totam massam corrumpit. 10 Ergo confido in vos in Domino, quod nihil aliud sapietis; qui autem conturbat vos portabit judicium, quicumque est ille. 11 Ego autem, fratres, si circumcisionem adhuc prædico, quid adhuc persecutionem patior? Ergo evacuatum est scandalum crucis. 12 Utinam consenseritis. Persuasio non est ex eo qui vocat vos,' et sic MSS. Vulgat. omnes. Immo omittunt Galici. ἐνέκοψεν, Codd. Alex. Ephr. Rom. Aug. 15 Gallici, et Euthalius. Lego η πεισμονὴ ἐκ τοῦ καλοῦντος ὑμᾶς, omissa οὐκ. Vide Millium.

8. Hier. In Latinis codicibus invenio. ‘Persuasio vestra ex deo est qui vocavit vos.’ Melius igitur et verius sic legitur, ‘Persuasio vestra non est ex eo qui vocavit vos.’

9. δολοῖ, ‘corrumpit,’ Cod. Clar. ἔμποι, Alex. Ephr. Aug. Ibidem Latini B.M. R. ‘massam corrumpit,’ sed S. ‘totam conspersionem fermentat.’ Hier. Male in nostris Codd. ‘corrumpit’ pro ‘fermentat,’ et sic ad i Cor. v. 6.

10. Cod. Ephr. Aug. ‘Ἐγὼ δὲ πέποιθα, sed omittunt δὲ Alex. Rom. Cod. Aug. Lat. ‘Ego autem confido vobis in Domino quod nihil aliud sapietis, quam habet veritas Christi.’ Græc. φρονήσετε ην ἔχει η ἀληθεία τοῦ Χριστοῦ. N.B. ‘quam’ ην. ὅστις ἔλευ θ, Alex. Rom. θ, Ephr. Aug.

11. Cod. Aug. omittit έτι. Codd. Alex. Ephr. τοῦ σταυροῦ τοῦ Χριστοῦ. Sic et Copt. Æth., sed omitt. Aug.

12. Tertull. de Anima, ‘Utinam et præcidantur qui vos subvertunt.’ Hier. II. 761: ‘præcidantur—conturbant.’ Sed ad locum ‘abscindantur.’ Sed de Eunuchismo accipit.

τοῦντες ὑμᾶς. 13 Ὄτις γάρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆς σαρκὸς, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις· 14 διὸ γάρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, Ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε. 16 Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός ταῦτα γὰρ ἀλλήλοις ἀντικειται, ἵνα μὴ ἡ ἐὰν θέλητε, ταῦτα ποιῆτε. 18 Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμον. 19 Φανερὰ δέ ἔστι τὰ ἔργα τῆς σαρκὸς, ἄτινά ἔστι πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις ἢ προλέγω ὑμῖν, καθὼς προεἶπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἔστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 24 Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἔσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 Εἰ ζῷμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26 Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

13. Cod. Aug. ὑμεῖς δὲ...τῇ σαρκὶ δῶτε ἀλλὰ τῇ ἀγαπῇ τοῦ πνεύματος δουλεύετε ἀλλήλοις. Vide Millium. Aug. Lat. ‘carnis detis,’ omisso ‘spiritus.’ Hier. ad loc. ‘in occasionem carni (subauditur, ‘detis’) quod quia in Graeco non habetur Latinus posuit interpres.’

14. Cod. Aug. νόμος ἐν ὑμῖν πληροῦται. Sed Ephr. Alex. Rom. πεπλήρωται, et omitt. ἐν ὑμῖν. Clar. Aug. Born. omitt. ἐν τῷ. Alex. Rom. σεαυτὸν, sed Ephr. Aug. ἐαντὸν.

15. Cod. Aug. εἰ δὲ δάκνετε καὶ κατεσθίετε ἀλλήλους, βλέπετε μὴ ἀναλωθῆτε ὑπὸ ἀλλήλων. Lat. ‘Quodsi mordetis et devoratis invicem, videte ne ab invicem consumamini.’ MSS. Vulg. ut edit. Hier. III. 728: ‘Si autem invicem mordetis et accusatis,’ sed ad loc. ‘comeditis.’

17. ἀ ἐὰν, Cod. Alex. Ephr. omitt. dv. Aug. δ ἀν, sed sequitur ταῦτα. ταῦτα γάρ, Codd. Rom. Clar. Aug. Born., ‘enim’ MSS. Vulg. omnes. Cyprian. 84, ‘hæc enim,’ et 146. Hier. ad loc. et ‘sibi invicem;’ ride iv. 195. ἀλλήλοις ἀντικειται, Codd. Alex. Rom. Aug.

18. οὐκέτι ἔστε ὑπὸ νόμον, Ephr.

19—21. ‘impudicitia’ om. Gotthicus, et Hier. ad loc. μοιχεῖα omitt. Alex. Rom. Ephr. Copt. Syr. Αἴθ. Cod. Aug. μοιχεῖαι πορνεῖαι, et sic pluralia omnia. Ita Iren. 414: quem in cæteris vide. Lucifer. p. 100: ‘opera carnis quæ sunt adulteria, fornicationes, immunditia, impudicitia, luxuria, idololatria, &c. (cætera conveniunt)—sicut prædicti.’ Cyprian. 84: ‘quæ sunt adulteria, fornicationes, immunditia,

nam et abcidantur qui vos conturbant. 13 Vos enim in libertatem vocati estis, fratres: tantum, ne libertatem in occasionem carni, sed per charitatem servite invicem. 14 Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut te ipsum. 15 Quodsi invicem mordetis et comeditis videte ne ab invicem consumamini. 16 Dico autem: Spiritu ambulate et desiderium carnis non perficietis. 17 Caro enim concupiscit adversus spiritum: spiritus autem adversus carnem: haec enim invicem adversantur, ut non quaecumque vultis illa faciatis. 18 Quodsi spiritu ducimini, non estis sub lege. 19 Manifesta autem sunt opera carnis, quae sunt, fornicatio, immunditia, luxuria, 20 idolorum servitus, beneficia, inimicitiae, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, 21 invidiæ, homicidia, ebrietates, comessationes, et his similia; quae prædico vobis, sicut prædixi, quoniam qui talia agunt regnum Dei non consequentur. 22 Fructus autem Spiritus est: charitas, gaudium, pax, longanimitas, benignitas, bonitas, fides, 23 modestia, continentia. Adversus hujusmodi non est lex. 24 Qui autem sunt Christi, carnem crucifixerunt cum vitiis, et concupiscentiis. 25 Si vivimus spiritu: spiritu et ambulemus. 26 Non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes.

ditiæ, spurciæ, idolatriæ, et 146. Cypr. 231: ‘fornicationes, immunditiae *incestum* idolatriæ,’ &c. Cod. Aug. Lat. ‘dissensiones, sectæ, invidiæ, *hæreses*, homicidia’ (varia interpretatio pro ‘sectæ’). Hier. ad loc.: ‘In Latinis adulterium, impudicitia, homicidia in hoc catalogo vitiorum scripta reperiuntur, sed non plus quam 15 carnis opera nominata sunt.’ Vid. et iv. 438. Hier. ad loc.: ‘Hæreses, invidiæ, ebrietates (om. φόνοι), 4^{um} idolatria, 7^{um} contentio, 8^{um} æmulatio, 14^{um} ebrietas, 15^{um} comessatio.’ φόνοι, omitt. Cod. Rom. καθὼς προείρηκα omissa καὶ, Codd. Aug. Clar. Alex. et Ephr. ut ed. Rom. καθὼς προεῖπον. Hier. ad loc.: ‘sicut et prædixi.’ Irenæus, i. 114: ‘quemadmodum et prædixi.’ Cyprian. 146: ‘sicut prædixi;’ ibid. ‘μακροθυμία, magnanimitas (ut alibi), fides, mansuetudo, continentia, castitas,’ et 84. Hier. ad locum: ‘qui haec agunt,’ ergo ταῦτα legit.

23. πραῦτης, Alex. Ephr. πραύτης, Aug. Methodius, p. 134, omitt. ἀγαθωσύνη. ἐγκρατεία, ἀγνεία, ‘continentia, castitas,’ Cod. Aug. Gr. Lat. et Lat. MS. B. Sed Latt. R. S. M. omittunt. Hier. de his clare ‘novem loca.’ Vid. Iren. 414. Cypr. 24: ‘est caritas, gaudium, pax, magnanimitas, bonitas, fides, mansuetudo, continentia, castitas.’

24. τοῦ Χριστοῦ Ἰησοῦ, Alex. Ephr. Cod. Aug. οἱ δὲ τοῦ Χριστοῦ ὄντες τὴν σάρκα αὐτῶν ἐσταύρωσαν, sic ‘carnem suam,’ Cypr. 24: sed Hier. ad loc. omitt. ‘suam.’ Hier. ad loc.: ‘Origenes sic legit, ‘adversus hujusmodi non est lex, qui Christi carnem crucifixerunt.’’

25. Cod. Aug. πνεύματι ἄνωμεν, πνεύματι στοιχάμεν. Lat. ‘si vivimus spiritu, spiritu et ambulemus.’ Epiphanius, 594 ut ed., et Athanas. Latinus, 974.

ΚΕΦΑΛΑΙΟΝ Σ'.

1 Ἐδελφοὶ, ἐὰν καὶ προληφθῆ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραῦτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὡν, ἔαυτὸν φρεναπατᾶ. 4 Τὸ δὲ ἔργον ἔαυτοῦ δοκιμαζέτω ἔκαστος, καὶ τότε εἰς ἔαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἔτερον. 5 ἔκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. 6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἔαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν. ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἵδιῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως. 11 Ἰδετε πηλίκοις γράμμασιν ὑμῖν ἔγραψα τῇ ἐμῇ χειρὶ. 12 Οσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. 13 Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτὸν νόμον φυλάσσουσιν ἀλλὰ βούλονται ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. 14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ κόσμῳ. 15 Ἐν γὰρ Χριστῷ Ἰησοῦ οὕτε περιτομή τι ἰσχύει οὕτε ἀκροβυστία, ἀλλὰ καὶνή

VI. 1. ‘consummate eum,’ Hilar. 538. Cyprian. 64: ‘In contemplatione habentes unusquisque, ne et vos tentemini, instruite hujusmodi in spiritu mansuetudinis’ (sic MS. Reg. 4o) ‘adimplebitis’ (ed. et MSS.). Hier. III. 793: ‘perficite hujusmodi,’ et IV. 639; et ad loc. ‘instruite hujusmodi,’ et August.

2. Hier. ad loc. ‘adimplebitis,’ legebat ἀναπληρώσετε, et sic Codd. Rom. Aug. Sed Alex. Ephr. ἀναπληρώσατε, et Chrys. III. 108. Hier. ad loc. ‘esse aliquid.’

3. Codd. Alex. Ephr. Rom. φρεναπατᾶ ἔαυτόν. *De singularitate clericorum.* ‘Se ipsum implantat,’ Cod. Aug. ut ed.

4. Hier. ad loc. ‘in semet ipso—in altero.’ Cod. Rom. omitt. ἔκαστος.

6. Aug. ἐν πᾶσιν ἀγαθοῖς. Lat. ‘in omnibus,’ omisso ‘bonis,’ ‘bonis,’ clarè, Hier. et ‘verbum.’

8. Cod. Aug. ὁ γὰρ ἐὰν—ταῦτα. Lat. ‘Quæ—hæc,’ et Hier. Cod. Aug. τῇ σαρκὶ ἔαυτοῦ—ἐκ τῆς σαρκὸς αὐτοῦ. Lat. ‘de spiritu et metet,’ et Hier. et ‘in spiritu.’

CAPUT VI.

1 Fratres, et si praoccupatus fuerit homo in aliquo delicto, vos qui spiritales estis instruite hujusmodi in spiritu lenitatis, considerans te ipsum, ne et tu tenteris. 2 Alter alterius onera portate, et adimplebitis legem Christi. 3 Nam si quis existimat se esse aliquid, cum nihil sit, ipse se seducit. 4 Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero. 5 Unusquisque enim onus suum portabit. 6 Communicet autem is qui catechizatur verbum, ei qui se catechizat, in omnibus bonis. 7 Nolite errare: Deus non irridetur. 8 Quae enim seminaverit homo, haec et metet. Quoniam qui seminat in carnem suam, de carne metet corruptionem: qui autem seminat in spiritum, de spiritu metet vitam æternam. ■ Bonum autem facientes non deficiamus: tempore enim suo metemus, non deficientes. 10 Ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei. 11 Videte qualibus literis scripsi vobis mea manu. 12 Qui cumque volunt placere in carne, hi cogunt vos circumcidi; tantum ut crucis Christi persecutionem non patientur. 13 Neque enim qui circumciduntur, ipsi legem custodiunt: sed volunt vos circumcidi, ut in carne vestra glorientur. 14 Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo. 15 In Christo enim Jesu neque circumcisione aliquid valet, neque præputium, sed nova

9. Cod. Aug. ἐκκακήσωμεν. Alex. Rom. ἐγκακῶμεν. Codd. Alex. Rom. θερπομεν, sed Aug. Ephr. -σωμεν.

10. Codd. Alex. Rom. ἐργάζουμεθα, sed Ephr. -ζάμεθα.

11. Cod. Aug. ὑμῖν ἔγραψα. Lat. 'scripsi vobis,' et Hier.

12. Hier. omitt. 'enim.' Codd. Alex. Ephr. Rom. ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. Aug. ut ed.

13. Codd. Alex. Ephr. βούλονται. Aug. Rom. θέλουσιν. Cod. Aug. οἱ περιτεμνημοι. An voluit περιτεμνήμενοι? ut Rom. et Codd. novi plerique. Born. περιτεμνημενοι.

14. Cod. Alex. καυχήσασθαι. Aug. Ephr. Rom. ut ed. τῷ omittunt Alex. Ephr. Rom. Aug. Irenæus, 19, Athan. 871: καυχᾶσθαι—τῷ κόσμῳ, et Euseb. in Psalm. p. 32. 'Domini mei,' Hilar. p. 288.

15. τι ἔστιν, Codd. Alex. Ephr. Rom. Aug. Cod. Born. τι ἔστιν, 'aliquid est,' et Hier. in loc., sed Aug. Lat. 'valet.'

κτίσις. 16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχοῦσι, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ρώμης.

16. *στοιχοῦσιν*, Codd. Alex. Aug. Ephr. Hilar. 480: ‘Et quotquot regulæ huic obsecundabunt pax super eos et misericordia et super Israel.’ Rufinus, iv. 362, ‘sequuntur.’

17. Codd. Alex. Rom. Ephr. omittunt *κυρίου*. Aug. τοῦ Κυρίου ἡμῶν Ἰησοῦ. Xv.

creatura. 16 Et quicumque hanc regulam secuti fuerint, pax super illos, et misericordia, et super Israel Dei. 17 De cætero nemo mihi molestus sit, ego enim stigmata Jesu in corpore meo porto. 18 Gratia Domini nostri Jesu Christi cum Spiritu vestro, fratres. Amen.

Lat. ‘stigmata Jesu in corpore meo porto.’ Hier. ‘domini Jesu,’ sed ‘domini nostri Jesu Christi.’ Hier. iv. 391, et sic Cod. Born. Gr. Lat. Hier. “‘molestus sit’ melius in Graeco legitur ‘de cætero labores mihi nemo exhibeat.’” Cod. Born. Gr. ut ed. Lat. ‘de cætero mihi nemo molestus sit.’

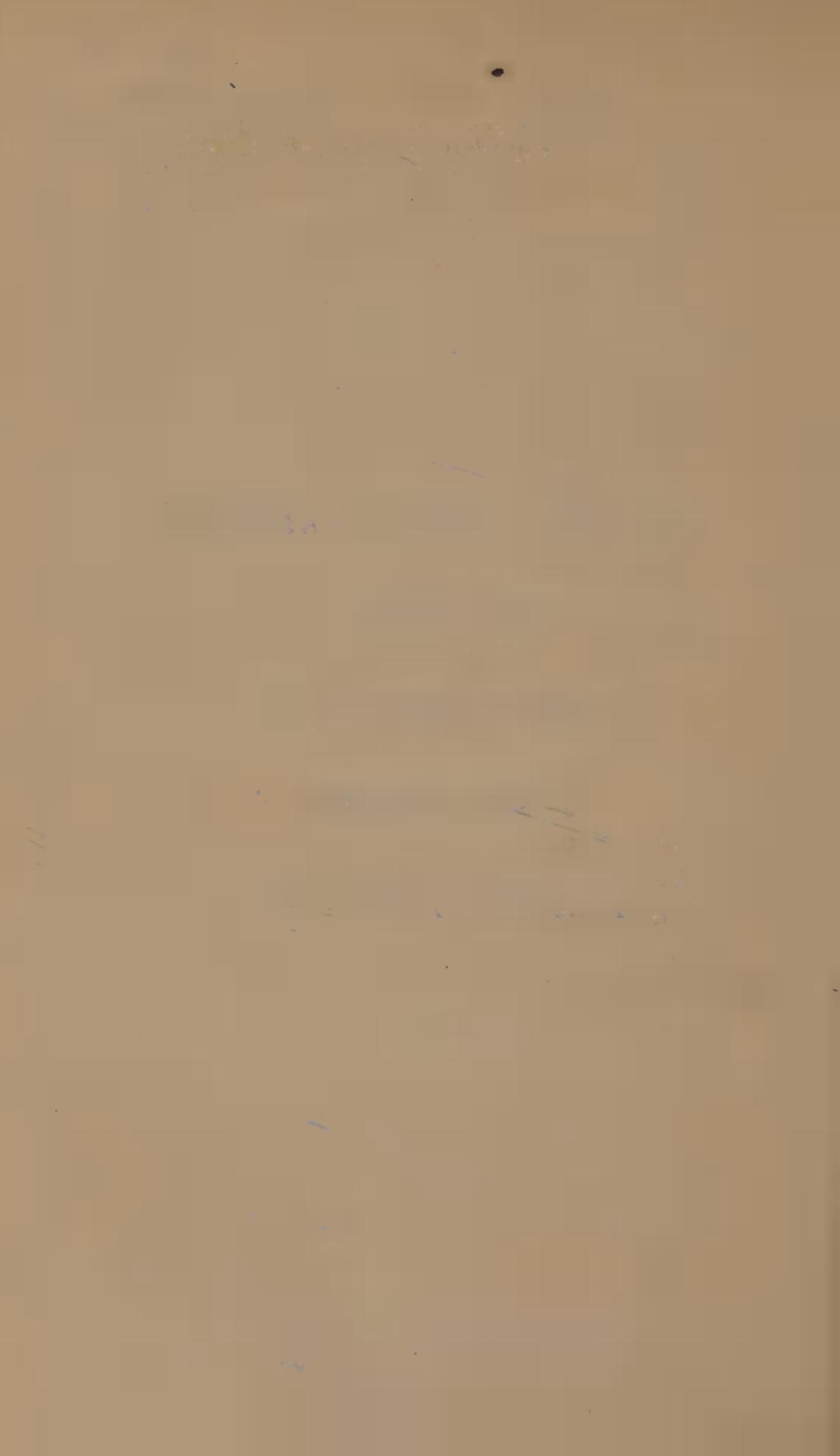
COLLATIO CODICIS VATICANI

CURA AC STUDIO

ABBATIS RULOTTA

DILIGENTISSIME FACTA

ANNO CHRISTI, MD.CC.XXIX.



PRÆFATIO COLLATORIS.

UBICUMQUE conspiuntur puncta hoc pacto.....tali signo indicatur, studio, brevitatis gratia, prætermissa fuisse aliqua verba. Notandum post dimidium Cap. ix. Epistolæ ad Hebræos desinere perveterem illum characterem unciale; unde reliqua Novi Testamenti suppleta sunt alia manu, et charactere admodum diverso, qui utpote emendatior, nullas vel interlineares vel marginales continet lectiones.

In illis literis in quibus conspicitur lineola transversalis e.g. *e* significat illas literas ab ipsomet Codicis Manuscripti vetustissimo Calligrapho deletas, vel potius emendatas fuisse. Hujusmodi sunt omnes, vel fere omnes, interlineares vel marginales emendationes et castigationes. Nam ubi id diverso charactere fit, animadvertere non prætermissum est.

Nonnulla verba exscripta sunt prout existunt in ipso codice: ut in Epistola ii. S. Petri, idque factum est, ad tollendum interpretationis dubium, ita ut illorum nexuum intelligentia interpretationi ac sapientiae Domini Bentleii legentis relicta sit. Animadvertendum notam *A* (ad Matth. v. 19) non esse ejusdem characteris uncialis sicuti est Textus: similiter notam *B* (ad Matth. v. 25). [Item] fere omnes variantes lectiones sive potius emendationes Textus interlineares esse ejusdem penitus antiquitatis ac idem ipse Textus. Idem ferme dico de marginalibus, exceptis duabus primis enunciatis. Ubi ponuntur puncta hoc pacto... nihil desideratur in textu manuscripto Vaticano: sed scriptor, ut esset clarior, exscripsit prima verba, dein, ut esset brevior, in scribendo omisit nonnulla intermedia; ac propterea ita notavit illis punctis lacunas.

GENERAL INFORMATION

NAME: ROBERT W. HARRIS

ADDRESS: 1000 N. 10TH ST., PHOENIX, ARIZ.

TELEPHONE: 221-1212

EDUCATION: HIGH SCHOOL GRADUATE

EMPLOYMENT: WORKING AS A POLICE OFFICER

EXPERIENCE: 10 YEARS AS A POLICE OFFICER

SKILLS: KNOWLEDGE OF POLICE PROCEDURES

INTERESTS: GARDENING, HUNTING, FISHING

HOBBIES: COLLECTING STAMPS, READING

RELAXATION: SPENDING TIME WITH FAMILY

EXTRA ACTIVITIES: VOLUNTEER WORK AT LOCAL HOSPITAL

END OF PAGE

EVANGELIUM S. MATTHÆI.

A manu prima.

- In titulo. Κατὰ Μαθθαῖον.
- Cap. i. 15. ἐγένενται τὸν Μαθθᾶν.
- ii. 6. ἐξ σοῦ σοῦ γάρ ἐξελεύ...
- iv. 2, 3. νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα.
- iv. 13. καταλιπὼν τὴν Ναζαρὰτ.
- iv. 18. ἥσαν γάρ ἀλειεῖς.
- v. 1. καθίσαντος αὐτοῦ προσῆλθαν οἱ μαθηταὶ αὐτοῦ.
- v. 16. ὅπως ἰδωσιν ὑμῶν τὰ καλὰ¹ καὶ δοξάσωσιν.
- v. 18. λῶτα ἐν ἡ μία κερέα... ἀπὸ τοῦ νόμου ἔως πάντα γένηται.
- v. 19. μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων.
- v. 22. τῷ ἀδελφῷ αὐτοῦ Ῥακᾶ.
- v. 25. εὔνοῶν τῷ ἀντιδίκῳ σου.

A manu secunda.

- Μαθθαῖον.
- Μαθθᾶν.
- ἐκ.
- τεσσαράκοντα bis.
- Ναζαρὲτ.
- ἀλειεῖς.
- προσῆλθον.

κεραία.
ἔως ἦν.
Ad marginem quae sequuntur,

ἐλαχίστην καλεῖ τὴν οἰκίαν ἐντολὴν δὲ Κς διὰ ταπείνωσιν· ἵνα καὶ σε παιδεύσει μετριοφρονεῖν ἐν ταῖς διδασκαλίαις.

In margine,
τὸ Ῥακᾶ² ἀντὶ σύ.

Ad marginem,
τινὲς νομίζουσιν Ἀντίδικον λέγεσθαι τὸν διάβολον. οἱ δὲ καὶ τὸν βίον παραινεῖν δὲ τὸν Κύριον ὅτι ἔως οὖ ἐι ἐν τῷ βίῳ τούτῳ διαλύθειτι ἀπ' αὐτοῦ. ἵνα μὴ ἔχῃ υστερον ἐλέγχειν σε περὶ ἀμαρτημάτων ὡς ἔχοντά τι τοῦ ἔναντίου καὶ τότε ποῦ δοθεὶς² τῇ κολάσει ἄχρι καὶ τῶν ἐσχάτων ἀμαρτημάτων εὐθυνόμενος² κο-

¹ Suppletur ἔργα ad marginem.

² Sic Rulotta. [Sed forte legendum που δοθεὶς i.e. δοθῆς. ED.]

A manu prima.

A manu secunda.

- Cap. v. 33. ἡκούσαται ὅτι ἐρρήθη.
 v. 37. τὸ δὲ περισὸν τούτων.
 v. 42. θέλοντα ἀπὸ σοῦ δανίσασθαι
 μὴ ἀποστραφῆσ.
 vi. 19. κλέπται οὐδεὶς διορίσσουσι.
 vi. 32. ὅτι χρήτε τούτων.
 vi. 34. ἡ γὰρ αὔριον μερημνήσει αὐτῆς.
 vii. 9. *Η τίς¹ ἔξι ὑμῶν ἄνθρωπος ἐν
 αἰτήσει ὁ νίδος.
 vii. 24. πᾶς οὖν ὅστις ἀκούει μου τοὺς²
 λόγους καὶ ποιεῖ.
 viii. 3. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ
 ἡ χείρ.
 viii. 15. ἡγέρθη καὶ διεκόνει αὐτῷ ὁψίας
 δὲ γενομένης.
 viii. 24. πλοίον καλύπτεσθαι ὑπὸ τῶν
 κυμάτων.
 ix. 9. Μαθθαῖον λεγόμενον.
 ix. 30. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰη-
 σοῦς.
 ix. 36. ὅτι ἥσαν ἐσκυλμένοι καὶ ἐρι-
 μένοι.
 x. 6. πορεύεσθαι δὲ μᾶλλον πρὸς
 τὰ πρόβατα τὰ...
 x. 14. καὶ ὃς ἀν ὑμᾶς³ μηδὲ ἀκούσει
 τὸν λόγον.
 x. 19. ὅταν παραδῶσιν ὑμᾶς μὴ με-
 ριμήσῃτε.
 x. 25. εἰ τῷ οἰκοδεσπότῃ Βεεζεβοὺλ
 ἐπεκάλεσαν.

δράντην γὰρ καὶ δύο λεπτά. σὺ
 δὲ νόει ὅτι οὐ περὶ τῶν ἐνταῦθα
 ἀντιδίκων τοῦτο λέγει παρανῶν,
 καὶ δικάζεσθαι, καὶ ἀπὸ τῶν θείων
 ἔργων περισπᾶσθαι, κανὸν γὰρ ἡδι-
 κήθης μὴ ἀπέλθης εἰς δικαστὰς
 ἀλλὰ καὶ ἐν τῇ ἐκ... Reliqua
 abscissa sunt.

- ἡκούσατε.
 περισσὸν.
 δανίσασθαι.

- διορίσσουσι.
 χρήζετε.
 ἐαυτῆς.

ἐκαθαρίσθη.

διηκόνει.

ἀπὸ.

Ματθαῖον.
 ἐνεβριμήσατο.

ἐριμένοι.
 πορεύεσθε.

μεριμνήσῃτε.
 τὸν οἰκοδεσπότην.

- x. 37. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ
 ἔμοῦ οὐκ ἔστιν μου ἄξιος.

Quæ sequuntur ad marginem in calce,
 καὶ ὁ φιλῶν νίδον ἢ θυγατέρα
 ὑπὲρ ἔμοῦ οὐκ ἔστιν μου ἄξιος.

¹ Suppletur ἔστιν in margine.

² Suppletur τούτους in margine.

³ Suppletur in margine μὴ δέξηται.

A manu prima.

- Cap. xi. 5. λεπροὶ καθαρίζοντε.....νεκροὶ
ἐγείροντε....
xi. 13. ἕως Ἰωάνου προφήτευσαν, εἰ
θέλεται¹ δέξασθαι.
xi. 18. καὶ λέγουσιν, δαιμόνιον.

A manu secunda.

- καθαρίζονται.
ἐγείρονται.
προεφήτευσαν...δέξασθε.

Ad marginem (sic) a videtur,
quasi δαιμόνια scribere volu-
erit.

- xi. 19. ἐδικαιώθη ἡ σοφία ἀπὸ τῶν²
ἔργων αὐτῆς.
xi. 29. εὑρήσεται ἀνάπαυσιν ταῖς ψυ-
χαῖς ὑμῶν.
xii. 10. ἵνα κατηγορήσωσι αὐτοῦ.
xii. 11. τοῖς σάββασι εἰς βόθυνον.
xii. 20. καὶ λίνον τυφόμενον.
xii. 33. δένδρον απρόν.
xii. 49. οἱ ἀδελφοὶ, καὶ ἔκτείνας τὴν
χεῖρα.
xiii. 13. ἀκούοντος οὐδὲ συνίστιν.
xiii. 14. ἀκοῇ ἀκούσατε οὐ μῆ.
xiii. 17. πολλοὶ προφῆται.
xiii. 22. ἡ ἀπάτη τοῦ πλούτου συν-
πνήγει.
xiii. 32. καὶ κατασκηνοῦν ἐν τοῖς κλά-
δοις.
xiii. 52. ὁ δὲ εἶπεν αὐτοῖς, διὰ τοῦτο
πᾶς γραματεὺς.
xiv. 2. ἀπὸ τῶν νεκρῶν³ καὶ αἱ δυνά-
μεις ἐνεργοῦσιν.
xiv. 3. Ἰωάνην ἔδησε καὶ ἐν φυλακῇ
ἀπέθετο.
xiv. 5. ἐφοβήθη τὸν ὅχλον ἐπεὶ⁴ ὡς
προφήτην αὐτὸν εἶχον.
xiv. 30. βλέπων δὲ τὸν ἄνεμον.
xiv. 36. καὶ παρεκάλουν⁵ ἵνα μόνον
ἄψωνται τοῦ κρασπέ....
xv. 7. καλῶς προφήτευσεν περὶ ὑμῶν
Ἡσαῖας.
xvi. 4. γενεὰ πονηρὰ καὶ μοιχαλεὶς....
xvi. 17. μακάριος εἰ Σίμων Βαριωνᾶ⁶
σὰρξ καὶ αἷμα.

εὑρήσετε.

κατηγορήσωσιν.
σάββασιν.
λίνον.
σαπρὸν.
οἱ ἀδελφοὶ μου.

συνιῶσιν.

ἀκούστε.

In margine, καὶ δίκαιοι.
συμπνήγει.

κατασκηνοῦν.

In margine, λέγει.

ἐν τῇ φυλακῇ.

Ad marginem, ἰσχυρὸν.

προεφήτευσεν.

Ad marginem, ἐπιζητεῖ καὶ
σημεῖον οὐ δοθ....¹ θέλετε. Ita castigatum.² τέκνων suppletur in margine.³ Suppletur in margine διὰ τοῦτο.⁴ Suppletur in margine ὅτι.⁵ Suppletur αὐτὸν in margine.⁶ Suppletur in margine ὅτι.

A manu prima.

- Cap. xvii. 19. διατὶ ἡμεῖς οὐκ ἐδυνήθημεν
έκβαλεῖν αὐτὸν.
- xvii. 23. ἀποκτενοῦσιν αὐτὸν καὶ τῇ τριτῃ
ημέρᾳ.
- xix. 12. ὁ δυνόμενος χωρεῖν χωρείτω.
- xix. 14. ἄφεται τὰ παίδια ἔλθειν.
- xix. 17. περὶ τοῦ ἀγαθοῦ ἐστιν ὁ ἀ-
γαθὸς.
- xx. 15. ἡ ὁ ὀφθαλμός σου πονηρὸς
ἐστὶν ὅτι ἐγὼ ἀγαθὸς εἰμι.
- xx. 17. παρέλαβε τοὺς δώδεκα μαθη-
τὰς καθ' Ἰδίαν.
- xxi. 1. ἥλθον εἰς βηθφαγῆ.
- xxi. 33. καὶ ἐξέδετε αὐτὸν γεωργοῖς.
- xxi. 38. εἶπον ἐν αὐτοῖς οὐτός ἐστιν ὁ
κληρονόμος¹.
- xxi. 41. οἵτινες ἀποδώσουσι αὐτῷ.
- xxii. 10. καὶ ἐπλήσθη ὁ νυμφὸν ἀνα-
κειμένων.
- xxii. 39. ἀγαπήσις τὸν πλησίον σου.
- xxiii. 26. ἵνα γένηται τὸ ἔκτὸς αὐτοῦ
καθαρὸν.
- xxiii. 37. ὃν τρόπον ὅρνις ἐπισυνάγει τὰ
νοσσία² ὑπὸ τὰς.
- xxiv. 6. μελλήσεται δὲ ἀκούειν.
- xxiv. 15. ἐστὸς ἐν τόπῳ ἀγίῳ δ ἀναγι-
νώσκων νοείτω.
- xxiv. 23. ἵδον ὁδε ὁ χεὶς ἡ ὁδε, μὴ
πιστεύετε.
- xxv. 10. καὶ ἡκλείσθη ἡ θύρα.
- xxv. 37. κε. πότε σε εἴδαμεν πεινῶντα.
- xxv. 40. ἐφ' ὅσον ἐποιήσατε ἐνὶ τού-
των³ τῶν ἐλαχίστων.
- xxv. 42. ἐπείναστα γὰρ καὶ ἐδώκατε μοι
φαγεῖν.
- xxv. 44. καὶ οὐ διηκονήσαμεν.
- xxvi. 3. τότε συνήθησαν οἱ πρεσβύ-
τεροι.
- xxvi. 4. ἵνα...δόλῳ κρατήσωσι.
- xxvi. 8. εἰς τί ἡ ἀπωλεία αὕτη. ἐδύ-
νατο γὰρ πραθ...

A manu secunda.

- ἡδυνήθημεν.
- τρίτῃ ἡμέρᾳ.
- δυνάμενος.
- ἄφετε.
- εἰς ἐστὶν ὁ ἀγαθὸς.
- εἰ ὁ ὀφθ.....
- κατ' Ἰδίαν.
- βηθφαγῆ.
- ἐξέδοτο.
- αὐτοῖς.
- ἀποδώσουσιν.
- Ad marginem, ὁ γάμος.
- ἀγαπήσεις.
- αὐτῶν.
- πιστεύητε.
- ἐκλείσθη.
- εἴδομεν.
- οὐκ ἐδώκατε.
- οὐ διηκονήσαμεν.
- In margine, τοῦ λαοῦ.
- In margine, καὶ ἀποκτείνω-
σιν.
- ἡδύνατο.

¹ κληρομος. Ita castigatum.² Suppletur αὐτῆς in margine.³ Suppletur in margine ἀδελφῶν τούτων vel αὐτῶν quod non bene legitur.

A manu prima.

A manu secunda.

- Cap. xxvi. 13. ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον.
- xxvii. 4. ἡμαρτον παραδοὺς αἷμα ἀθῶν οἱ δὲ εἰπον.
- xxvii. 6. οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν Κορβαν.
- xxvii. 12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέω (sic) καὶ πρεσβυτέρων.
- xxvii. 45. ἀπὸ δὲ ἕκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν εἰς ὥρας ἐννάτης.
- xxviii. 3. ἦν δὲ ἡ εἰδὲ αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα.
- xxviii. 15. οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. τέλος κατὰ μαθθαῖον.
- In margine, δίκαιον.
- Κορβανᾶν.
- τῶν πρεσβυτέρων.
- ἔως ὥρας.
- εἰδέα.
- τὰ castigatum.
- ματθαῖον.

EVANGELIUM S. MARCI.

KATA MAPKON.

A manu prima.

A manu secunda.

- Cap. i. 13. ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας.
- i. 14. καὶ με τὸ παραδοθῆναι. καὶ διακόνουν αὐτοῖς.
- i. 36. Σίμων καὶ μετ' αὐτοῦ.
- * i. 38. καὶ λέγει αὐτοῖς ἄγωμεν.
- i. 42. ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθερίσθη.
- ii. 3. παραλυτικὸν αἰρομενων ὑπὸ τεσσάρων.
- ii. 4. χαλῶσι τὸν κράβατον.
- ii. 9. τί ταῦτα διαλογίζεσθαι ἐν ταῖς καρδίαις ὑμῶν.
- ii. 12. καὶ εὐθὺς ἄρα τὸ κράβατον.
- ii. 16. ἐσθίει μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν.
- ii. 21. ἐπιράπτει ἐπὶ ἱμάτιον.
- iii. 5. συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας.
- iii. 13. καὶ προσκαλεῖτε οὓς ἥθελεν αὐτός.
- τεσσαράκοντα.
- μετὰ.
- διηκόνουν.
- οἱ suppletur.
- αὐτοῖς.
- ἐκαθαρίσθη.
- αἰρόμενον.
- κράββατον.
- διαλογίζεσθε.
- ἄρας τὸ κράβατον.
- τῶν τελωνῶν.
- ἐπιρράπτει.
- συλλυπούμενος.
- προσκαλεῖται.

A manu prima.

Cap. iii. 18.	Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν.	Α μανū secunda. Ματθαῖον.
iv. 1.	ώστε αὐτὸν εἰς πλοῖον ἐμ- βάντα καθῆσθαι.	τὸ πλοῖον.
iv. 19.	εἰσπορεύμεναι συνπνείγουσι τὸν λόγον.	συνπνείγουσι.
iv. 21.	οὐχ ἵνα ὑπὸ τὴν λυχνίαν τεθῆναι.	
iv. 28.	πρῶτον χόρτον εἶτεν στάχυν εἶτεν ² πλήρες.	
iv. 38.	καὶ ἐγείρουσιν αὐτὸν καὶ λέ- γουσιν αὐτῷ.	διεγείρουσιν.
v. 3.	οὐδεὶς ἐδύνατο αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις.	ηδύνατο.
v. 9.	καὶ λέγει αὐτῷ λεγιὼν ὄνομά μοι.	λεγεών.
v. 28.	ἔλεγεν γὰρ ὅτι ἔὰν ἄψωμαι τῶν ἴματίων αὐτοῦ.	κἄν τῶν.
vi. 1.	καὶ ἐξῆθεν ἐκεῖθεν.	ἐξῆλθεν.
vi. 5.	καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν.	ηδύνατο.
vi. 9.	καὶ μὴ ἐνδύσασθαι δύο χι- τῶνας.	ἐνδύσασθαι.
vi. 17.	ἔδυσεν αὐτὸν...διὰ Ἡραδιάδα ³ Φιλίππου.	
vi. 22.	καὶ εἰελθούσης τῆς θυγατρὸς αὐτοῦ.	εἰσελθούσης.
vi. 33.	εἰδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί.	ἐπέγνωσαν.
vi. 39.	συμπόσια ἐπ' τῷ χλωρῷ χόρτῳ καὶ ἀνέπεσαν ⁴ .	ἐπὶ.
vi. 53.	ἡλθον εἰς τὴν Γευνησαρὲθ... καὶ ἐξελθόντων ⁵ ἐκ τοῦ πλοίου.	Γευνησαρέτ.
vi. 55.	ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας.	κραββάτοις.
vii. 6.	καλῶς προφήτευσεν Ἡσαΐσας περὶ ὑμῶν.	προεφήτευσεν.
vii. 11.	ὑμεῖς δὲ λέγεται ἔὰν εἴπῃ.	λέγετε.
vii. 18.	ὑμεῖς ἀσύντοι ἔστε.	ἀσύνετοι.

¹ ἐπὶ pro ὑπὸ castigatum a manu prima.² εἶτα bis pro εἶτεν castigatum a manu prima.³ Suppletur in margine τὴν γυναικα.⁴ ἀνέπεσαν castigatum ἀνέπεσαν a manu prima.⁵ Suppletur in margine αὐτῶν.

A manu prima.

- Cap. vii. 21. οἱ διλογισμοὶ οἱ κακοί.
 vii. 24. ἐκεῖθε δὲ ἀναστὰς ἀπῆλθεν.
 vii. 32. κωφὸν καὶ μογγιλάλον.
 viii. 14. καὶ ἐπελάθευτο λαβεῖν ἄρ-
 τους.
 viii. 18. καὶ ὅτα ἔχοντε οὐκ ἀκ...
 viii. 32. καὶ παρησίᾳ τὸν λόγον ἔλαλ.
 ix. 4. Ἡλείας σὺν Μωυσῇ καὶ ἡσαν
 συνλαλοῦντες.
 ix. 12. ἀποκατιστάνει πάντα.
 ix. 30. κάκεῖθεν ἐξελθόντες ἐπορεύ-
 οντο διὰ τὴν Γαλιλ.
 x. 1. καὶ συνπορεύονται πάλιν ὥχ-
 λοι πρὸς αὐτόν.
 x. 19. μὴ ψευδομαρτυρήσῃς μὴ¹ τίμα
 τὸν πατέρα.
 x. 29. ἐνεκεν ἐμοῦ καὶ² τοῦ εὐαγγε-
 λίου.
 x. 45. λύτρον ἀντὶ πολλῶν³ καὶ ἐκ-
 πορευομένου.
 xi. 1. καὶ ὅτε ἐγγί...εἰς Βηραφαγῆ,
 καὶ Βηθανίαν.
 xiii. 3. ἐπηρώτα αὐτὸν καθ' ιδίαν Πέ-
 τρος.
 xiii. 28. γινώσκετε ὅτι ἐγγὺς τὸ θέρος
 ἔστι.
 xiii. 35. δο Κύριος τῆς οἰκίας ἔρχεται,
 ἢ ὄψει ἢ μεσανύκτιον.
 xiv. 6. τί αὐτῇ κόπους παρέχεται κα-
 λὸν ἔργον ἡργάσατο.
 xiv. 15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον
 μέγα.
 xiv. 32. οὐ τὸ ὄνομα Γηθσημανεὶ καὶ
 λέγει τοῖς μαθηταῖς αὐτὸν.
 xiv. 33. καθίσατε ἕως προσεύξωμα.
 xiv. 63. δο δὲ ἀρχιερεὺς διαρήξατο τοὺς
 κιτῶνας αὐτοῦ.
 xv. 4. οὐκ ἀποκρείνῃ⁴ ἵδε πόσα σοῦ
 κατηγοροῦντιν.
 xv. 6. ἔνα δέσμιον ὃν παρηγοῦντο.

A manu secunda.

- διαλογισμοί.
 ἐκεῖθεν.
 μογγιλάλον.
 ἐπελάθοντο.
 ἔχοντες.
 παρησίᾳ.
 Μωυσεῖ.
 συλλαλοῦντες.
 ἀποκαθιστάνει.
 παρεπορεύοντο.
 συμπορεύονται.
 Βηθσφαγῆ.
 κατ' ιδίαν.
 γινώσκεται.
 μεσονύκτιον.
 εἰργάσατο.
 ἀνώγαιον.
 Γηθσημανεὶ.
 καθίσατε ὁδε.
 διαρρήξατο.
 χιτῶνας.
 ὅνπερ ἤτοῦντο.

¹ Suppletur in margine ἀποστερήσῃς.² Suppletur in margine ἐνεκεν.³ Suppletur in margine καὶ ἔρχονται εἰς Ἱεριχῶ.⁴ Suppletur in margine οὐδὲν.

A manu prima.

A manu secunda.

xv. 21. καὶ ἀγγαρεύοντι παράγοντά
τινα Σίμωνα¹.

xv. 42. ἦν παρασκευὴ ὁ ἐστιν προσάβ-
βατον.

τέλος τοῦ κατὰ Μάρκου Εὐαγγελίου.

EVANGELIUM S. LUCÆ.

ΚΑΤΑ ΛΟΥΚΑΝ.

A manu prima.

A manu secunda.

Cap. i. 17. ἐν πνεύματι καὶ δυνάμει Ἡλίου
ἐπιστρέψαι.

i. 22. οὐκ ἐδύνατο λαλῆσαι αὐτοῖς.

i. 25. ἐπειδὲν ἀφελεῖν ὅνειδός μου
ἀπ' ἐμοῦ.

i. 27. πρὸς παρθένον ἐμνηστευμένην
ἀνδρὶ φῶ δονομα.

i. 34. πρὸς τὸν ἄγγελον πῶς ἔσται²
τοῦτο.

ii. 5. σὺν Μαριὰμ τῇ ἐμνηστευμένῃ
οὖσῃ ἐγγύῳ.

ii. 16. καὶ ἀνέυραν τὴν τε Μαριὰμ καὶ
τὸν Ἰωσήφ.

ii. 22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι³
καθαρισμοῦ.

ii. 36. ζῆσασα μετὰ τοῦ ἀνδρὸς ἔτη
ἔπτα.

ii. 37. οὐκ ἀφίστα τοῦ ιεροῦ.

ii. 46. μετὰ ἡμέρας τρισ εὑρον αὐτὸν
ἐν τῷ ιερῷ.

ii. 51. ἥλθεν εἰς Ναζαρέθ καὶ ἦν ὑπο-
τασσόμενος.

iii. 17. κατακαύσει πυρὶ ἀβέστω.

iii. 24. τοῦ Ἰωσήφ τοῦ Μαθθαθίου.

iii. 30. τοῦ Ἰωρεὶμ τοῦ Μαθθάτ.

iii. 37. τοῦ Ἐνώχ τοῦ Ἰαρέτ.

iv. 2. ἐν τῇ ἐρήμῳ ἡμέρας τεσσερά-
κοντα⁴.

'Ἡλίου.

ἡδύνατο.

τὸ δνειδος.

μεμνηστευμένην.

μεμνηστευμένη.

ἀνεῦρον.

ἀνδρὸς αὐτοῦ.

ἀφίστατο.

τρεῖς.

Ναζαρέτ.

ἀσβέστω.

Ματταθίου.

Ματθάτ.

Ἰαρέδ.

τεσσαράκοντα.

¹ ἐγγαρεύοντι castigatum ἀγγαρεύοντι a manu prima.

² Suppletur in margine μοι.

³ Suppletur in margine τοῦ.

⁴ Ad verba illa καὶ οὐκ ἔφαγεν οὐδὲν in margine charactere recentiori, (sic) δτι
μετὰ τὴν τεσσερακοστὴν ἡμέραν. πενά (πέρα?) δ' ὁ κύριος ἐπειράσθη.

A manu prima.

A manu secunda.

- iv. 26. ἐπέμφθη Ὡλίας εὶ μὴ εἰς
Σαρεπτᾶ¹ τῆς Σειδωνίας.
- v. 7. διερήσσετο δὲ τὰ δίκτυα.
- v. 27. καὶ με ταῦτα ἔξηλθε.
- vi. 34. καὶ ἐάν δανίστητε παρ' ὧν ἐλ-
πίζετε λαβεῖν.
- vi. 35. καὶ δανίζετε μηδὲν ἀπελπίζ...
- vi. 38. ὡς γάρ μέτρῳ μετρεῖτε μετρη-
θήσεται.
- vi. 48. πλημμύρης δὲ γενομένης προσ-
έρχεν.
- vi. 48. διὰ τὸ καλῶς οἰκοδομῆσθαι
αὐτήν.
- vi. 49. προσέρχεν δὲ ποταμός.
- vii. 18. καὶ ἀπήγγειλαν Ἰωάννει οἱ μα-
θηταί.
- vii. 22. ἀπαγγεῖλατε Ἰωάννει ἂ εἴδ...
- vii. 24. ὑπὸ ἀνέμου σαλευόμεν. ἀλλὰ
- vii. 35. καὶ δικαίωθη ἡ σοφία ἀπὸ
- vii. 41. δύο χρεοφιλέται ἥσαν δανι-
στῇ.
- viii. 28. δέομαί σου μή με βανίσῃς.
- viii. 29. καὶ διαρήσσων.
- viii. 35. καὶ ἥλθαν πρὸς τὸν Ἰησοῦν.
- viii. 35. καὶ εὗραν καθήμενον.
- ix. 43. θαυμαζόντων ἐπὶ πᾶσι οἱς ἐποίει
εἶπε πρὸς τοὺς μαθητάς.
- ix. 59. δὲ εἶπεν ἐπίτρεψόν μοι πρῷ-
τον.
- x. 12. οὐαὶ σοι Βηδσαϊδᾶ ὅτι εἰ ἐν.
- x. 15. μὴ ἔως οὐρανοῦ ὑψώθης.
- x. 27. ἀγαπήσεις Κύ τὸν Θν ἐξ ὅλης.
- x. 38. ὑπεδέξατο αὐτὸν² καὶ τῇδε ἦν
ἀδελφή.
- xi. 28. μὲν οὖν μακάριοι οἱ ἀκούον-
τες.
- xi. 40. ἄφρονες οὐκ δὲ ποιήσας.
- xi. 42. παρέρχεσθε τὴν κρίσιν καὶ τὴν
ἀγάπην ταῦτα δὲ ἔδει ποιῆ-
σαι κάκεινα μὴ παρεῖναι.
- xi. 46. οὐαὶ ὅτι φορτίζει τοὺς ἀνθρώ-
πους.
- xii. 35. ἔστωσαν ὑμῶν αἱ ὁσφύαις.
- διερρήσσετο.
- καὶ μετὰ.
- δανείσητε.
- δανείζετε.
- ἀντιμετρηθήσεται.
- πλημμύρας.
- προσέρρηξεν.
- οἰκοδομεῖσθαι.
- προσέρρηξεν.
- Ἰωάννη.
- Ἰωάννη.
- σαλευόμενον.
- ἐδικαίωθη.
- χρεοφειλέται.
- δανειστῇ.
- βασανίσῃς.
- διαρρήσσων.
- ἥλθον.
- εὗρον.
- πάσιν.
- εἶπεν.
- εἶπεν Κύριε ἐπίτρ...
- Βηθσαϊδᾶ.
- ἔως τοῦ οὐρανοῦ.
- Κύ τὸν Θν σοῦ.
- μενοῦνγε.
- οὐχ δ.
- τὴν ἀγάπην τοῦ Θεοῦ.
- μὴ ἀφίεναι.
- φορτίζετε.
- ὅσφύες.

¹ Σαρεπτᾶ castigatum Σαρεφθᾶ a manu prima.² Additur in margine αὐτῆς.

A manu prima.

- xiii. 7. ἔκοψαν αὐτὴν ἵνατι καὶ τὸν¹
τόπον καταργεῖ.
- xiii. 11. πνεῦμα ἔχουσα ἀσθενίας δεκα-
οκτώ.
- xiii. 14. ἐξ ἡμέραι εἰσὶν δεῖ ἐργάζεσθαι.
- xiii. 16. καὶ ἀπάγων ποτίζει.
- xiii. 22. πορείαν ποιούμενος εἰς ερο-
σόλυμα.
- xiii. 31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν.
- xiv. 3. λέγων ἔξεστι τῷ σαββάτῳ.
- xiv. 8. ὅταν κληθεῖς πορευθεὶς ἀνά-
πεσε εἰς τὸν ἔσχατον τόπον.
- xiv. 10. φίλε προσανάβῃ οὐδὲ² τότε
ἔσται σοι.
- xiv. 12. μηδὲ τοὺς συγγενῖς σου μηδὲ
τοὺς γείτονας.
- xiv. 16. ἐποίει δεῖπνον μέγα καὶ ἐκά-
λεσε.
- xiv. 18. ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγ-
κη ἔξελθεῖν ἰδεῖν αὐτήν.
- xiv. 27. ὅστις οὖν βαστάζει μου τὸν
σταυρόν.
- xv. 4. καὶ ἀπολέσεν³ ἐξ αὐτῶν ἐν.
- xvi. 1. πλούσιος ὁ εἶχεν οἰκονόμους.
- xvi. 1. ως διασκορπίζων τὰ ὑπα⁴ καὶ
φωνήσας.
- xvi. 9. ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς
εἰς τὰς αἰωνίους.
- xvi. 12. ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ
ἐγένεσθαι τὸ ἡμέτερον.
- xvi. 15. ὅτι τὸ ἐν ἀνθρώποις⁵ ὑψηλὸν
βδέλυγμα.
- xvi. 17. ἡ τοῦ νόμου κερέαν μίαν πε-
σεῖν.
- xvii. 10. δοῦλοι ἀχρεῖοι ἐσμέν οὐ φεί-
λομεν ποιῆσαι πεποίκαμεν.
- xvii. 11. διηρχετο διὰ μέσον Σαμαρίας
καὶ Γαλιλαίας.
- xviii. 1. καὶ μὴ ἐνκακεῖν λέγων κριτής.
- xviii. 15. τὰ⁶ βρέφη ἵνα ἄπτηται.

A manu secunda.

- ἔτη δεκαοκτώ.
- εἰσὶν ἐν αἷς δεῖ.
ἀπαγαγάν.
ἱεροσόλυμα.
- τῇ ἡμέρᾳ προσῆλθον.
ἔξεστιν.
κληθῆσ.
ἀνάπεσαι.
- συγγενεῖς.
- μέγαν.
- ἀνάγκην.
- οὖν οὐ βαστάζει.
- οἰκονόμον.
- ἐκλείπῃ.
- ἐγένεσθε.
- ἀνθρώποις.
- κεραίαν.
- δοφεῖλομεν.
- Σαμαρείας.
- ἐγκακεῖν.
- ἵνα αὐτῶν ἄπτηται.

¹ Castigatum τὴν γῆν a manu prima.² In margine -νάτερον.³ Castigatum ἀπολέσας a manu prima.⁴ Suppletur in margine -ἀρχοντα αὐτοῦ.⁵ οἰς in ανθρώποις rasura deletum quasi scribere voluissest ἀνθρώπω. Ed.⁶ τὰ rasura obscuratum quasi lateret τινὰ. Ed.

A manu prima.

Cap. xix. 3.	οὐκ ἐδύνατο ἀπὸ τοῦ ὅχλου.	ἡδύνατο.
xix. 16.	ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.	προσείργασατο.
xix. 26.	καὶ εἶπαν αὐτῷ ἔχει δέκα μνᾶς λέγω ὑμῖν ὅτι παντὶ.	αὐτῷ Κύριε ἔχει.
xix. 29.	καὶ ἐγέτο ὡς ἦγγιστεν εἰς....	ἐγένετο.
xix. 29.	τὸ ὅρος καλούμενον ¹ ...	
xix. 35.	καὶ ἐπιρίψαντες αὐτῶν ἴμάτια ἐπὶ τὸν πῶλον ἐπεβισαν τὸν Ἰησοῦν.	ἐπιρρίψαντες. ἐπεβίβασαν.
xix. 40.	εἶπεν λέγων ² ὑμῖν ἐὰν οὗτοι.	ὑμῖν ὅτι ἐὰν.
xix. 46.	αὐτὸν ἐποήσαται σπῆλαιον.	ἐποήσατε.
xx. 9.	καὶ ἀπεδήμησεν χρόνους ³ .	
xx. 13.	εἶπεν δὲ ὁ καὶ τοῦ ἀμπελῶνος πέμψω τὸν υἱόν μου.	ἀμπελῶνος τί ποιήσω. πέμψω....
xx. 30.	τὰ τέκνα, καὶ ἀπέθαγαν ὕστερον, καὶ ἡ γυνὴ ἀπέθανε.	ἀπέθανον.
xxi. 7.	καὶ τί τὸ σημῖον ὅταν μέλλ...	σημεῖον.
xxi. 12.	ἀπαγομένους ἐπὶ βαλεις...	βασιλεῖς.
xxi. 14.	...εἰς μαρτύριον θέτε.	θέσθε.
xxi. 34.	αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ.	κραυπάλῃ.
xxi. 35.	ἡ ἡμέρα ἐκείνη ὡς παγὶς ἐπισταλεύσεται γὰρ ἐπὶ πάντας.	ἐπεισελεύσεται.
xxi. 36.	ἴνα κατισχύσηται ⁴ ἐκφυγεῖν.	φαγεῖν.
xxii. 15.	φαγῆν τὸ πάσχα.	εἰς τὴν ἐμὴν ἀνάμνησιν.
xxii. 19.	τούτῳ ποιεῖτε τὴν ἐμὴν ἀνάμησιν.	
xxii. 30.	καὶ καθῆσθε ἐπὶ θρόνων.	καθήσεσθε.
xxii. 40.	προσεύχεσθε μὴ εἰς πειρασμόν.	μὴ εἰσέλθεῖν εἰς πειρασμόν.
xxii. 49.	Κύριε εἰ πατάξωμεν ἐν μαχαίρῃ καὶ ἐπατάξεν εἰς.	ἐν μαχαίρᾳ.
xxii. 55.	καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος.	συγκαθισάντων.
xxiii. 6.	ἐπηρώτησεν εἰ ἄνθρωπος Γαλιλαῖος ἐστιν.	εἰ ὁ ἄνθρωπος.
xxiii. 11.	πειριβαλῶν αἰσθηταῖς λαμπράν.	
xxiii. 13.	Πιλάτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς.	συγκαλεσάμενος.
xxiii. 28.	θυγατέρας ἱερουσαλήμ μὴ κλαίετε.	θυγατέρες.

¹ Suppletur in margine Ἐλαιών.² Sed ν in λέγων videtur erasmus, ita ut sit λέγω. ED.³ Suppletur in margine Ἰκανούς. ⁴ castigatum κατισχύσητε a manu prima.⁵ Castigatum ἐσθῆτα a manu prima.

A manu prima.

- Cap. xxiii. 48. καὶ πάντες οἱ συμπαραγενόμενοι
σχλοι.
- xxiv. 5. ἐνφόβων¹ δὲ γενομένων αὐτῶν.
- xxiv. 14. ἐν τῷ ὅμιλειν αὐτοὺς καὶ συ-
ζυτεῖν αὐτὸς.
- xxiv. 17. ἀντιβάλλεται πρὸς ἄλλήλους
περιπατοῦντας.
- xxiv. 21. ἡμεῖς δὲ ἡλπίζαμεν ὅτι αὐτὸς
- xxiv. 23. μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ
ἡλθαν λέγουσαι.
- xxiv. 32. ὡς διήνυγεν ἡμῖν τὰς γραφάς.
- xxiv. 52. (linea ultima) μετὰ χαρᾶς.

A manu secunda.

- συμπαραγενόμενοι.
- συζυτεῖν καὶ αὐτός.
- ἀντιβάλλετε.
- περιπατοῦντες.
- ἡλπίζομεν.
- ἡλθον.
- διήνυγεν.
- Suppletur in margine με-
γάλης.

κατὰ Λουκᾶν.

EVANGELIUM S. JOANNIS.

ΚΑΤΑ ἸΩΑΝΝΗΝ.

A manu prima.

- Cap. i. 4. καὶ ἡ ζωὴ ἡν τὸ φῶς²,
- i. 12. ὅσοι δὲ ἔλαβαν αὐτὸν ἔδωκεν.
- i. 13. οὐδὲ ἐκ θελήματος σαρκὸς³.
- i. 13. ἀλλ᾽ ἐκ Θεοῦ ἐγενήθησαν.
- i. 14. πλήρης χάριτος ἀληθείας.
- i. 15. οὗτος ἡν δὲ εἰπὼν δὲ ὅπισω.
- i. 40. ἡλθαν οὖν καὶ εἰδαν ποῦ μένει.
- i. 43. σὺ εἰ Σίμων ὁ νιὸς Ἰωάννους.
- ii. 20. τεστεράκοντα καὶ ἔξ ἔτεσιν
οἰκοδομήθη δὲ ναὸς οὗτος.
- iii. 26. καὶ ἡλθαν πρὸς τὸν Ἰωάννην.
- iii. 34. οὐ γάρ ἐκ μέτρου δίδωσιν⁴.
- iv. 3. ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπ-
ἡλθε⁵.
- iv. 9. παρ' ἐμοῦ πειν αἰτεῖς.....οὐ
γάρ συνχρώνται οἱ Ἰουδαῖοι
Σαμαρείταις.
- iv. 27. ἡλθαν οἱ μαθηταὶ καὶ ἐθαύμαζ.

A manu secunda.

- ἔλαβον.
- ἐγενήθησαν.
- χάριτος καὶ ἀληθείας.
- οὗτος ἡν εἰπὼν δὲ ὅπισω.
- ἡλθον. εἰδον.
- δὲ νιὸς Ἰωανᾶ.
- τεστεράκοντα.
- ῳκοδομήθη.
- ἡλθον.
- πιεῖν.
- συγχρώνται.
- ἡλθον.

¹ Castigatum ἐμφόβων a manu prima.² In margine τῶν ἀνθρώπων.³ In margine οὐδὲ ἐκ θελήματος ἀνδρὸς.⁴ In margine τὸ πνεῦμα.⁵ In margine παλι.

A manu prima.

A manu secunda.

Cap. iv. 39, 40. ἀ ἐποίησα ὡς Ἰησοῦν ἥλθον
οὖν πρὸς αὐτόν¹.

iv. 51.	λέγονταις ὅτι ὁ παῖς ζῇ.	λέγοντες.
v. 9.	ἥρε τὸν κράβατον αὐτὸν.	κράββατον ² .
v. 39.	ἔραυνάτε τὰς γραφάς.	ἔρευνάτε.
vi. 19.	ἔληλακότες οὖν ω σταδίους.	ώς σταδίους.
vi. 22.	ό ἑστηκὼς πέρα τῆς θαλάσσης.	πέραν.
vi. 24.	εἰς Καφαρναοὺμ ζητοῦνταις.	ζητοῦντες.
vi. 36.	οὐ μὴ διψήσει πώποτε.	διψήσῃ.
vi. 53.	ἔαν μὴ φάγηται τὴν σάρκα τοῦ....	φάγητε.
vii. 3.	ἴνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα..... ζητεῖ αὐτὸν ἐν παρησίᾳ εἶναι.	θεωρήσωσιν. παρρήσιᾳ.
vii. 7.	οὐ δύναται δόκος μισῆν ὑμᾶς.	μισεῖν.
vii. 23.	ἔμοι χολάται ὅτι ὅλον <u>ἀνον</u> .	χολάτε.
vii. 38.	δό πιστεύων εἰ ἐμὲ καθῶς,	εἰς ἐμὲ.
vii. 42.	οὐκ ἡ γραφὴ εἰπεν ὅτι.	οὐχ ἡ...
vii. 42, 43.	ἔρχεται ὁ <u>Χ</u> σχίμα οὖν ἔγενετο.	σχίσμα.
vii. 52.	ἔραύνησον καὶ ἴδε ὅτι ἐκ τῆς.	ἔρεύνησον.
viii. 44.	ἀνθρωποκτόνος...οὐκ ἑστηκεν.	οὐχ ἑστηκεν.
viii. 58.	καὶ Ἀβραὰμ ἔώρακες.	ἔώρακας.
ix. 4.	ἡμᾶς δεῖ ἐργάζεσθε τὰ ἔργα.	ἐργάζεσθαι.
ix. 37.	καὶ ἔόρακας αὐτὸν καὶ δολαῶν μετά σου αὐτὸς ἔστιν.	ἔώρακας.
x. 10.	δό κλέπτης οὐκ ἔρχεται ο μὴ.	εἰ μὴ.
xi. 27.	ναὶ <u>Κ</u> ε ἐγὼ πίστευκα ὅτι σὺ εἰ.	πεπίστευκα.
xi. 37, 38.	οὐκ ἐδύνατο οὗτος δ ἀνύξας... δό Ἰησοῦς οὖν πάλιν ἐνθρεύματος.	ἡδύνατο. ἐμβρευμώμενος.
xi. 39.	ηδη ὅζει τεταρτεος γὰρ ἔστι.	τεταρταῖος.
xi. 54.	Ἰησοῦς οὐκέτι παρησίᾳ περιπάτει.	παρρήσιᾳ.
xii. 14.	μὴ φοβοῦ θυγάτηρ Σειών.	φοβοῦ ἡ θυγάτηρ.
xii. 18.	διὰ τοῦτο ὑπήντησεν αὐτῷ καὶ δ ὅχλος.	διὰ τοῦτο καὶ ὑπήντησεν.
xii. 40.	αὐτῶν τοὺς ὄφθαλμοὺς καὶ ἐπώρωσεν.	πεπώρωκεν.
xiii. 7.	γνώσεις δὲ με ταῦτα.	μετὰ ταῦτα.

¹ Scribebatur, ut videtur, ἀ ἐποίησα οὖν, sed castigatum ὡς Ἰῶν a manu prima. ED.

² Idem verbum semper eodem modo scribitur in eodem capite ubique.

A manu prima.

- Cap. xiii. 26. καὶ δίδωσι Ἰούδᾳ Σίμωνος.
 xiv. 10. τὰ ρήματα ἀ ἐγὼ ὑμῖν ἀπ’
 ἐμαυτοῦ οὐ λαλῶ.
 xiv. 27. ὑμῶν ἡ καρδία μηδὲ διλιάτω.
 xv. 9. μείνατε ἐ τῇ ἀγάπῃ τῇ ἐμῇ.
 xv. 16. οὐχ ὑμεῖς με ἔξελέξασθαι.
 xvii. 15. οὐκ ἐρωτῶ ἵνα ἄργη αὐτοὺς ἐκ
 τοῦ κόσμου¹.
 xviii. 20. ἐγὼ παρησίᾳ λελάληκα.
 xviii. 36. οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο
 ἵνα μὴ παραδοθῶ.
 xix. 17. ὅ λέγετε ἐβραϊστὶ Γολγόθ.
 xx. 25. ἔοράκαμεν τὸν Κν ὁ δὲ εἶπεν.

A manu secunda.

- δίδωσιν.
 ἀ ἐγὼ λέγω ὑμῖν.
 δειλιάτω.
 μείνατε ἐν τῇ.
 ἔξελέξασθε.
 παρησίᾳ.
 ἡγωνίζοντο ἀν.
 ὅ λέγεται.
 ἔωράκαμεν.

ACTA APOSTOLORUM.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

A manu prima.

- Cap. i. 3. τεσσεράκοντα ὀπτανόμενος αὖ-
 τοῖς...τῆς βασιλείας τοῦ².
 i. 7. εἰπεν πρὸς αὐτοὺς οὐχ ὑμῶν
 ἔστι.
 i. 11. ἀναληφθεὶς ἀφ’ ὑμῶν εἰς τ
 οὐρανόν.
 i. 12. τότε ὑπέστρεψαν εἰς Ἱερου-
 λήμ απ³.
 i. 19. κατοικοῦσι Ἱερουσαλήμ....τὸ
 χωρίον ἐκεῖνο τῇ διαλέκτῳ.
 i. 22. τοῦ βαπτίσματος Ἰωάννου.
 i. 23. ὃς ἐκλήθη Ἰοῦսτος καὶ Μαθ-
 θίαν⁴.

A manu secunda.

- τεσσαράκοντα.
 εἰπεν οὖν πρός.
 εἰς τὸν οὐρανόν.
 κατοικοῦσιν.
 τῇ ἰδίᾳ διαλέκτῳ.
 Ἰωάννου.
 Μαθθίαν.
 Idem nomen inferius eodem
 modo scribitur.

¹ Quæ sequuntur in margine: ἀλλ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ κόσμου. Et statim textus ἐκ τοῦ πονηροῦ οὐκ εἰσὶν, ubi Robert. Steph. habet ἐκ τοῦ κόσμου οὐκ εἰσὶν.

² In margine θεοῦ.

³ In margine *ap.* Ad illa verba seu prope illa καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης in margine sic habet ὑπερ.

λ

⁴ In fine Capitis τε. Unumquodque caput ita habet ad marginem.

A manu prima.

A manu secunda.

Cap. ii. 7.	ἰδοὺ πάντες οὗτοι εἰσὶν οἱ λα-	ἀπαντεῖς.
λοῦ...		
ii. 25.	αὐτὸν προορώμην.	προωρώμην.
ii. 35, 36.	εἶπεν Κύριος τῷ Κυρίῳ μου...	εἶπεν δὲ Κύριος.
	ἀσφαλῶς οὐ γεινωσκέτω.	ἀσφαλῶς οὖν γεινωσκέτω.
iii. 2.	ὑπάρχων ἐβάσταζε δὲ ἐπίθουν.	ἐβαστάζετο δὲ.
iii. 11.	διὰ στόματος τῶν ἀγίων ¹ .	
iv. 14.	ἔστωτά τὸν τεθαραπευόμενον.	τεθεραπευόμενον.
iv. 18.	ἐπὶ τῷ ὄνόματι νιοῦ ὁ δὲ Πέτρος.	ὄνόματι τοῦ νιοῦ.
iv. 20.	ἄ εἴδαμεν καὶ ἡκούσαμεν μὴ λαλεῖν.	οἴδαμεν τελεῖδομεν.
iv. 35.	διεδίδετο δὲ ἑκάστῳ καθότι ἄν-	διεδίδοτο.
	τις χρείαν εἶχεν.	
v. 2.	ἀπὸ τῆς τιμῆς συνιδύνης καὶ τῆς γυναικός.	συνιδύνης.
v. 21.	παραγενόμενο δὲ ὁ ἀρχιερεύς.	παραγενόμενος.
v. 25.	ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθαι ἐν τῇ φυλακῇ.	ἔθεσθε.
v. 38.	καὶ τὸν λέγω ὑμῖν ἀπόστητε.	καὶ τανῦν λέγω.
vi. 5.	καὶ Νικάνορα καὶ Τίμωνα.	Νικάνωρα.
vii. 10.	καὶ ὅλον τὸν οἶκον τοῦ.	οἶκον αὐτοῦ.
vii. 18.	ἄχρι οὐδὲ ἀνέστη βασιλεὺς ἐ- τερος.	ἄχρις οὐδὲ.
vii. 30.	καὶ πληρωθέντων ἔτων τεσσε- ράκοντα ὥφθη αὐτῷ.	τεσσαράκοντα.
vii. 32.	ἔντρομος δὲ γένος Μωϋσῆς.	γενόμενος.
vii. 36.	ἔτη τεσσεράκοντα ² .	τεσσαράκοντα.
vii. 47.	Σολομὼν δὲ οἰκοδόμησεν αὐτῷ οἶκον.	φόκοδόμησεν.
vii. 56.	τοὺς οὐρανοὺς διηνυγμένους καὶ τὸν οὐδὲν τοῦ ἀνθρώπου.	διηνοιγμένους.
viii. 31.	ἔαν μή τις ὀδαγήσει.	όδηγήσῃ.
viii. 34.	περὶ τίνος δὲ προφήτης λέγει ³ .	
ix. 1.	ὅ δὲ Σαῦλος ὅτι ἐμπνέων.	ἔτι ἐμπνέων.
ix. 3.	ἐγγίζειν τῇ Δαμασκῷ ἐξ ἔφνης.	ἐξαίφνης.
ix. 33.	Αἰνέας λαταῖ σε Ἰησοῦς Χρι- στός.	Ἰησοῦς δὲ Χριστός.
ix. 37.	ἐγγὺς δὲ οὕστης Λύδδας τῇ Ἰοπ-.	Λύδδης.
x. 29.	διὸ καὶ ἀναντιρήτως ἥλθον.	ἀναντιρρήτως.
x. 31.	ἐν αἰσθῆτι λαμπρᾷ καὶ φησὶ Κορνήλιε.	ἐσθῆτι.

¹ In margine τῶν.[■] In margine ἐν τῇ ἐρήμῳ.³ In margine τοῦτο.

	A manu prima.	A manu secunda.
Cap. x. 36.	εναγγελιζόμενος εἰρην δί' Ἰησοῦν Χριστοῦ.	εἰρήνην.
xii. 5, 6.	καὶ ἥλθε ἄχρι ἐμοῦ εἰς ἣν ἀτενίσας κατεύδουν.	ἄχρις.
xii. 24.	καὶ προσετέθη ὄχλος ἵκανός ¹ .	
xii. 25.	ἔξῆλθεν δὲ εἰς Ταρσὸν ἀναστῆσαι αὐτόν.	ἀναζητῆσαι.
xiii. 8.	καὶ ὑπόδυσαι ² τὰ σανδάλια σου.	
xiii. 10.	ἥτις αὐτομάτῃ ἡνύγη αὐτοῖς.	ἡνούγη.
xiii. 35.	πληρώσαντες τὴν διακονίαν συνπαραλαβόντες Ἰωάννην.	συμπαραλαβόντες.
xiii. 1.	Ἡράδον τοῦ τράρχου σύντροφος καὶ Σαῦλος.	τοῦ τετράρχου.
xiii. 13.	ἀνεχθέντες δὲ ἀπὸ τῆς Πάφου.	ἀναχθέντες.
xiii. 21.	ἄνδρα ἐκ φυλῆς Βενιαμεὶν ἔτη τεσσεράκοντα.	τεσσαράκοντα.
xiii. 38.	γνωστὸν ἔστω...διὰ διὰ τοῦτο ἄφεσις ἀμαρτίων.	διὰ τούτου.
xiii. 44.	ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.	τοῦ Κυρίου.
xiv. 5.	σὺν τοῖς ἄρχονσι αὐτῶν.	ἄρχονσιν αὐτῶν.
xiv. 10.	καὶ ἥλατο περιεπάτει.	καὶ ἥλατο καὶ περιεπάτει.
xiv. 25.	Ἄτταλίαν κακεῖθεν ³ εἰς Ἀντιόχιαν.	Ἄτταλείαν.
xv. 36.	Βαρνάβας δὲ ἐβούλετο συνπαραλαμβάνειν.	συμπαραλαμβάνειν.
xvi. 22.	περιρήξαντες αὐτῶν τὰ ἱμάτια.	περιρήξαντες.
xvii. 4.	τῶν πρώτων οὐχ ὀλίγαι ζηλώσαντες δὲ οἱ Ιουδαῖοι.	οὐκ ὀλίγαι.
xvii. 22.	ώς δεισιδαμονεστέρους ὑμᾶς θεωρῶ.	δεισιδαμονεστέρους.
xvii. 31.	παρασχὼν πᾶσι ἀναστήσας αὐτόν.	πᾶσιν ἀναστήσας.
xvii. 34.	καὶ Διονύσιος Ἀρεοπαγείτης.	Ἀρεοπαγείτης.
xviii. 1.	με ταῦτα χωρισθεὶς ἐκ τῶν.	μετὰ ταῦτα.
xviii. 3.	καὶ ὥργάσαντο ἥσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.	εἰργάσαντο.
xix. 12.	ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν.	ἀπαλλάσσεσθαι.
xix. 36.	ἀναντιρήτων οὖν ὅντων τούτων δέον ἔστιν.	ἀναντιρήτων.

¹ In margine τῷ Κυρίῳ.² Castigatum ὑπόδησαι a manu prima.³ In margine ἀπέπλευσαν.

A manu prima.

A manu secunda.

- Cap. xx. 10. δ Παῦλος ἐπέπεσεν αὐτῶν καὶ συμπεριλαβὼν εἶπεν μὴ θορυβεῖσθαι¹.
- xx. 13. οὕτως γάρ διατεταγμένον².
- xx. 16. κεκρει γάρ δ Παῦλος παραπλεῦσαι τὴν Ἐφεσον.
- xxi. 3. ἀναφανέντες δὲ τὴν Κύπρον.
- xxi. 13. τότε ἀπεκρίθη Παῦλος.
- xxi. 24. ἵνα ἔυρήσονται τὴν κεφαλ...
- xxi. 28. ἄνδρες Ἰσραηλείται βοηθεῖται. καὶ κεκοίνωκεν.
- xxii. 16. παραγενάμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν³.
- xxii. 18. Νεανίαν...ἔχοντά τι λαλῆσαι ἐπιλαβόμενος δὲ τῆς χειρός.
- xxii. 21. ἄνδρες πλείους τεσσεράκοντα.
- xxii. 21. καὶ νῦν ἐσὶν ἔτοιμοι προσδεχόμενοι.
- xxii. 24. ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασωσι πρὸς Φηλίκα τὸν....
- xxii. 27. καὶ μέλλοντα ἀνερεῖσθαι⁴ ὑπ' αὐτῶν.
- xxii. 28. βουλόμενος ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ⁵.
- xxiv. 4. ἵνα δὲ μὴ ἐπὶ πλεῖον σε ἐνκόπτω⁶ παρακαλῶ.
- xxiv. 24. μετὰ δὲ ἡμέρας τινας παραγενόμενος δ Φηλιξ⁷.
- xxv. 5. οἱ οὖν ἐν ὑμῖν φησὶ δυνατοὶ συνκαταβάντες⁸.
- xxv. 11. καὶ ἔξιον θανάτου πέπραχά τι οὐ παραιτοῦμε⁹.
- xxv. 12. τότε δ Φῆστος συνλαλήσας¹⁰.
- xxv. 24. Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συνπαρόντες¹¹.

¹ συμπεριλαβὼν. θορυβεῖσθε. Castigata ut videtur a manu prima. Ed.² Castigatum διατεταγμένος a manu prima.³ Castigatum παραγενώμενος a manu prima.⁴ Castigatum ἀναρεῖσθαι a manu prima.⁵ In margine κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν.⁶ Castigatum ἐγκόπτω a manu prima. ⁷ Castigatum Φηλιξ a manu prima.⁸ Castigatum συνκαταβάντες a manu prima.⁹ Castigatum παραιτοῦμαι a manu prima.¹⁰ Castigatum συλλαλήσας a manu prima.¹¹ Castigatum συμπαρόντες a manu prima.

A manu prima.

A manu secunda.

- Cap. xxvi. 15. Ἐγὼ εἰμὶ Ἰησοῦς ὃν σὺ διώκεις ἀλλὰ ἀναστῆθι¹.
- xxvi. 32. ἀπολελύσθαι ἐδύνατο δὲ ἄνθρωπος οὗτος.
- xxvii. 6. εὑρὼν δὲ ἔκατον τάρχης πλοίου Ἀλεξανδρεινόν².
- xxvii. 14. ἄνεμος τυφωνικὸς.....εὐρακυδῶν.
- xxvii. 15. συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυνομένου.
- xxvii. 27. ὑπενόουν οἱ ναῦται προσάχειν τινὰ αὐτοῖς.
- xxvii. 29. ῥίψαντες ἀγκύρας τέσσαρας εὔχοντο ἡμέραν γενέσθαι.
- xxvii. 39. ἐβούλευντο εἰ δύναιντο ἐκσῶσαι³ τὸ πλοῖον.
- xxvii. 41. περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπέκειλαν⁴.
- xxviii. 11. παρακεχειμακότι ἐν τῇ μήσῳ Ἀλεξανδρινῷ⁵ παρασήμῳ δισκούροις.
- xxviii. 17. ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συνκαλέσασθαι αὐτόν⁶.

EPISTOLA S. JACOBI.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

A manu prima.

A manu secunda.

- Cap. i. 10. δὲ ταπεινὸς ἐν τῷ ὑψει αὐτοῦ,
δὲ πλούσιος ἐν τῇ ταπεινώσῃ...
νώσῃ αὐτοῦ...
- ii. 3. τῷ πτωχῷ...ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιον⁷ μου διεκρίθειτε.
- ii. 24. ὅρᾶται⁸ ὅτι ἐξ ἔργων δικαιοῦται.

¹ In margine καὶ στῆθι.² Castigatum Ἀλεξανδρηνὸν a manu prima.³ Castigatum ἔξωσαι a manu prima.⁴ Castigatum ἐπώκειλαν a manu prima.⁵ Castigatum Ἀλεξανδρηνῷ a manu prima.⁶ Castigatum συγκαλέσασθαι a manu prima.⁷ Castigatum ἐπὶ τὸ ὑποπόδιον a manu prima.⁸ Castigatum ὅρᾶτε a manu prima.

A manu prima.

A manu secunda.

- Cap. iii. 6. η γλῶσσα καθισταὶ ἐν τοῖς μέλεσι.
 iii. 14. εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρείθιαν ἐν τῷ...
 iv. 7. ἀντιστῆτε δὲ τῷ διαβόλῳ καὶ φεύξετε ἀφ' ὑμῶν.
 iv. 16. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν.
 v. 4. τῶν ἀμησάντων τὰς χώρας ὑμῶν ἀφυστερημένος ἀφ' ὑμῶν.
 v. 7. ἰδοὺ ὁ γεωργὸς ἐκδεχετε¹ τὸν τείμιον² καρπὸν... ἔως λάβῃ πρόϊμον καὶ...
 v. 10. λάβετε ἀδελφοὶ τῆς κακοπαθίας.
 v. 16. ἐξομολογεῖσθαι³ οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ προσεύχεσθαι⁴ ὑπὲρ ἀλλήλων.

S. PETRI EPISTOLA PRIMA.

ΠΕΤΡΟΥ ΠΡΩΤΗ.

A manu prima.

A manu secunda.

- Cap. i. 1. καπαδοκίας, ἀσίας⁵.
 i. 8. δν οὐχ⁶ ἰδόντες ἀγαπᾶτε.
 i. 10. καὶ ἐξηραύνησαν οἱ προφῆται...
 i. 13. νέφοντες⁷ τελείως ἐλπίσα...
 ii. 18. τοῖς δεσπόταις οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσι ἀλλὰ καὶ... ἡ διὰ συνιδήσιν Θεοῦ.
 ii. 21. ἵνα ἐπακολουθήσηται⁸ τοῖς ἔχο...
 ii. 25. οὐ τῷ μώλωπι λάθηται⁹.

¹ Castigatum ἐκδέχεται a manu prima.² Castigatum τίμιον a manu prima.³ Castigatum ἐξομολογεῖσθε a manu prima.⁴ Castigatum προσεύχεσθε a manu prima.⁵ In margine καὶ βυθαντας.⁶ Castigatum οὐ a manu prima.⁷ Castigatum νήφοντες a manu prima.⁸ Castigatum ἐπακολουθήσητε a manu prima.⁹ Castigatum λάθητε a manu prima.

	A manu prima.	A manu secunda.
Cap. iii. 7.	καὶ συνκληρονόμοις χάριτος...	συγκληρονόμοις.
iv. 3.	ἐπιθυμίαις οἰνοφλυγίοις ¹ .	
iv. 4.	ἀνάχουσιν βλασφημοῦντας ² .	
v. 9.	τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελ- φότητι ἐπιτελεῖσθε.	ἐπιτελεῖσθαι.

S. PETRI EPISTOLA SECUNDA.

ПЕТРОТ В'.

	A manu prima.	A manu secunda.
Cap. i. 16.	τῆς ἕκείνου μεγαλιοτητος.	μεγαλειότητος.
ii. 1.	ἐπάγοντες αὐτοῖς ταχινὴν ἀπώ- λειαν.	έαντοῖς.
ii. 7.	καὶ δίκαιον λώθ...	λώτ.
ii. 7.	ἐν ἀσέλγειᾳ ἀναστροφῆς ἐρύ- στο.	ἐρρύστατο.
ii. 16.	Ἐλενξιν ³ δὲ ἔχει ἴδιας παρα- νομίας.	
ii. 19.	ἔλευθερίαν αὐτοῖς ἐπαγγελλό- μενοι αὐτοὶ δοῦλοι ὑπάρχο.	καὶ αὐτοὶ δοῦλοι.

S. JOANNIS EPISTOLA PRIMA.

ΙΩΑΝΝΟΤ Α'.

	A manu prima.	A manu secunda.
Cap. i. 1.	Ὥος ἦν ἀπ' ἀρχῆς ὁ ἀκηκόαμεν οἱ ἑωράκαμεν.	ἴωράκαμεν. Paulo posteodem modo scribitur.
ii. 27.	ὑμεῖς τὸ χάρισμα ὃ ἐλάβατε ἀπ' αὐτοῦ.	ἐλάβετε.
iii. 6.	πᾶς ὁ ἀμαρτάνων οὐχ ἑορακεν αὐτὸν.	ἴωρακεν. Capite sequenti eodem modo scribitur idem verbum.
iv. 21.	καὶ ταύτην τὴν ἐντολὴν ἔχο- μεν ἀπ' αὐτοῦ ἵνα ὁ ἀγαπῶν ⁴ .	

¹ Castigatum οἰνοφλυγίαις a manu prima.² Castigatum βλασφημοῦντες a manu prima.³ Castigatum Ἐλεγξιν a manu prima.⁴ *Ο ἦν ἀπ' castigatum a manu prima.⁵ Ad marginem τὸν θεὸν ἀγαπᾶ καὶ....

A manu prima.

Cap. v. 6. καὶ τὸ πνεῦμα τι τὸ μαρτυροῦν.

v. 20. δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ἀληθεῖ.

A manu secunda.

ἐστὶ τὸ μαρτυροῦν.

γινώσκωμεν.

S. JOANNIS EPISTOLA TERTIA.

ΙΩΑΝΝΟΥ Γ'.

A manu prima.

6. Οἱ ἐμαρτύρησαν σου τῇ ἀγάπῃ
ἐνώπιον ἐκκλησίας οὐ καλῶς
ποιήσεις.

11. ὁ κακοποιῶν οὐχ ἔόρακεν τὸν
θέον.

14. ἐλπίζω δὲ εὐθέως ἵδειν καὶ
στόμα προ στόμα λαλήσο-
μεν.

A manu secunda.

οὖς καλῶς.

ἔόρακεν.

πρὸς στόμα.

EPISTOLA S. JUDÆ.

ΙΟΤΔΑ ἘΠΙΣΤΟΛΗ.

A manu prima.

14. Οἰς ζόφος σκότους εἰς αἰῶνα
τετήρηται ἐπροφήτευσεν δὲ
καὶ τούτοις.

A manu secunda.

ἐπροεφήτευσεν.

EPISTOLA AD ROMANOS.

ΠΡΟΣ ῬΩΜΑΙΟΤΣ.

A manu prima.

Cap. i. 12. τοῦτο δέ ἐστι συμπαρακληθῆ-
ναι¹ ἐν ὑμῖν.

ii. 7. τοῖς μὲν καθ' ὑπομην ἔργου
ἀγαθοῦ.

ii. 8. τοῖς δὲ ἐξ ἐρειθίας καὶ ἀπειθ...

A manu secunda.

ὑπομονὴν.

ἐρειθίας.

¹ Castigatum συμπαρακληθῆναι a manu prima.

A manu prima.

- Cap. ii. 15. τὸ ἔργον τοῦ νόμου γραπτὸν
ἐν ταῖς καρδίαις αὐτῶν, συν-
μαρτυρούσης.
iii. 12. πάντες ἔξεκάειων ἅμα ήχρεώ-
θησαν οὐκ ἔστιν ποιῶν.
iii. 28. λογιζόμεθα οὖν δικαιούσθαι πί-
στει ἄρθρωπον χωρὶς ἔργων.
iv. 11. σφραγεύδα τῆς δικαιουσύνης τῆς
πίστως τῆς ἐν τῷ...
v. 1. δικαιωθέντες οὖν ἐκ πίστεως
εἰρήνην ἔχωμεν¹ πρὸς τὸν
θεόν.
vii. 8. η ἀμαρτία διὰ τῆς ἐντολῆς
κατηργάσατο ἐν ἐμοὶ πᾶσαν.
viii. 9. ὑμεῖς δὲ οὐκ ἔσται ἐν σαρκὶ²
ἀλλὰ ἐν πνεύματι.
viii. 17. αὐτὸς τὸ πνεῦμα συνμαρτυρεῖ³
τῷ πνεύματι.
συνκληρονόμοι δὲ Χριστοῦ εἴ-
περ συμπάσχομεν.
viii. 20. η κτίσις ὑπετάγη οὐχ ἕκοῦσα
ἀλλὰ διὰ τὸν ὑποτάξαντα ἐφ'
ἐλπίδι.
viii. 24. οὐκ ἔστιν ἐλπίς· διὸ γάρ βλέπει
τις ἐλπίζει εἰ δὲ διὸ οὐ βλέ-
πομεν ἐλπίζομεν.
ix. 1. ἀλήθειαν λέγω ἐν Χριστῷ. οὐ
ψεύδομαι, συνμαρτυρούσης³
μοι.
ix. 2. λύπη μοι ἔστι μεγαλὴ καὶ
ἀδιάλειπτος.
ix. 3. ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ
τοῦ Χριστοῦ ὑπὲρ τῶν⁴...
ix. 7, 8. ἀλλ' ἐν Ἰσαὰκ κληθήσετε σοι
σπέρμα τουτέστιν οὐ τὰ τέκ-
να τῆς σαρκός.
ix. 12. οὐκ ἔξ ἔργων ἀλλ' ἐκ τοῦ κα-
λούντος ἐρρέθη αὐτῇ.
ix. 15. τῷ Μωσῇ γάρ λέγει ἐλεήσω⁵
οὐν ἀν ἐλεήσω... .

A manu secunda.

συνμαρτυρούσης.

ἡχρειώθησαν.

ἄνθρωπον.

πίστεως.

κατειργάσατο.

ἔστε.

συγκληρονόμοι.

συμπάσχομεν.

ἐπ' ἐλπίδι.

βλέπει τις τι.

ἀδιάλειπτος.

τουτέστιν ὅτι οὐν.

ἐρρήθη.

¹ Castigatum ᔁχομεν a manu prima.² Castigatum συνμαρτυρεῖ a manu prima.³ Castigatum συνμαρτυρούσης a manu prima.⁴ In margine ἀδελφῶν τῶν.⁵ Ἐλεήσω in MS. tribus ultimis literis litura obscuratis, ita ut dubium sit, utrum
ἔλεω an ἐλεήσω prætulerit collator. ED.

A manu prima.

- Cap. ix. 16. ἄρα οὖν οὐ τοῦ θέλοντος...
ἀλλὰ τοῦ ἐλεώντος Θεοῦ.
- ix. 26. καὶ ἔσται ἐν τῷ τόπῳ οὐ ἐρρέθη
οὐ λαός μου ὑμεῖς.
- ix. 27. ὡς ἡ ἄμμος τῆς θαλάσσης τὸ
ὑπόδιμα σωθήσεται.
- xii. 1. καὶ γὰρ ἐγὼ Ἰσραὴλτης¹ εἰμὶ²
ἐκ σπέρματος Ἀβραὰμ φυλῆς
Βενιαμίν, οὐκ...
- xii. 6. εἰ δὲ ἐξ ἔργων οὐκ ἔτι χάρις
ἐπὶ τὸ ἔργον οὐκ ἔτι...
- xii. 17. καὶ συνκοινωνὸς τῆς ρίζης τῆς
πειστητος τῆς ἐλαίας.
- xii. 24. πόσῳ μᾶλλον οἴτοι οἱ κατὰ³
φύσιν ἐγκεντρισθησον τῇ ἰδίᾳ
ἐλαίᾳ.
- xii. 25. ἄχρι οὐ τὸ πλήρωμα τῶν ἐθ-
νῶν εἰσέλθῃ.
- xii. 30. νυνὶ δὲ ἡλεγθῆτε τῇ τούτων
ἀπειθίᾳ.
- xiii. 2. καὶ μὴ συσχηματίζεσθε τῷ αἰ-
ῶνι τούτῳ ἀλλὰ μεταμορ-
φοῦσθε τῇ ἀνακαυνώσει.
- xiii. 6. διὰ τοῦτο γὰρ καὶ φόρους τε-
λεῖτε λιτουργοὶ γὰρ Θεοῦ.
- xv. 26. ηὐδόκησεν⁴ γὰρ Μακεδονίᾳ καὶ
Ἀχαΐᾳ κοινωνίαν τινὰ ποιή-
σασθαι.
- xvi. 7. ἀσπασθε Ἀνδρόνεικου.
- xvi. 10. ἀσπάσασθε τοὺς ἐκ τῶν Ἀρι-
στοβόλου.

A manu secunda.

ἐλεοῦντος.
ἐρρέθη.

ὑπόδλειμα.

Βενιαμείν.

ἐπεὶ τὸ ἔργον.
συγκοινωνός².

ἐγκεντρισθήσονται.

ἄχρις.

ἀπειθείᾳ.
συσχηματίζεσθαι.
μεταμορφοῦσθαι.

λειτουργοὶ.

ἀσπάσασθε.
Ἀριστοβούλου.¹ Castigatum Ἰσραὴλτης a manu prima.² Dicta litera Ν ubique ponitur pro Γ. Propterea inferius notare omittam textus ubi id fit.³ Castigatum εὐδόκησεν a manu prima.

EPISTOLA AD CORINTHIOS PRIMA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α'.

A manu prima.

A manu secunda.

- Cap. i. 11. ἐδηλώθη γάρ μοι¹ περὶ ὑμῶν
ἀδελφοί μοι ὑπὸ τῶν Χλόης.
ii. 11. τὸ γὰρ πνεῦμα ἔρυνά καὶ τὰ
βάθη τοῦ Θεοῦ.
iii. 14. εἴ τινος τὸ ἔργον μένει ἐποι-
κοδόμησε μισθόν.
iv. 6. μετεσχημάτισα εἰς ἐμαυτὸν καὶ
Ἄπολλων.
iv. 8. ἵνα καὶ ἡμεῖς ὑμῖν συνβασι-
λεύσωμεν².
iv. 16. ἐν γὰρ Χριστῷ διὰ τοῦ ἀγγε-
λίου ἐγὼ ὑμᾶς ἔγένηντα.
vi. 9. ἡ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ
βασιλείαν³.
vii. 6. τοῦτο δὲ λέγω κατὰ συγγνώ-
μην.
vii. 15. εἰ δὲ ὁ ἄπιστος χωρίζετε χω-
ριζέσθω.
ix. 9. ἐν γὰρ τῷ Μωσέως νόμῳ γέ-
γραπται οὐ κημώσεις⁴ βοῦν
ἀλοῶντα.
ix. 10. ἐγράφη ὅτι ὁφεῖλι ἐπ’ ἐλπίδι
ὅ ἀροτριῶν ἀροτριῶν καὶ δ
ἀλοῶν ἐπ’ ἐλπίδι μετέχων.
ix. 12. ἵνα μήτινα ἐνκοπῆν δῶμεν τῷ
ἐναγγελίῳ τοῦ Χριστοῦ.
xi. 3. θέλω δὲ ὑμᾶς εἰδέναι ὅτι παν-
τὸς ἀνδρὸς ἡ κεφαλὴ Χρι-
στός.
xi. 7. ἀνὴρ μὲν γὰρ οὐκ ὁφεῖλι κατα-
καλύπτεσθαι τὴν κεφαλήν.
xi. 26. τὸν θάνατον τοῦ Κυρίου καταγ-
γέλλετε ἄχρι οὐ ἐλθῃ.
xii. 26. καὶ εἴτι πάσχει ἐν μέλος,
συνπάσχει πάντα τὰ μέλει.

οὐκ ὁφεῖλει.
μετέχειν.
ἐγκοπήν.
ἡ κεφαλὴ ὁ Χριστός.
οὐκ ὁφεῖλει.
ἄχρις.
συμπάσχει.

¹ Castigatum ἀδελφοί μοι a manu prima.² Castigatum συμβασιλεύσωμεν a manu prima.³ Post βασιλείαν in margine οὐ.⁴ Castigatum οὐ φημώσεις a manu prima.

A manu prima.

Cap. xii. 26. εἴτε δοξάζεται μέλος συνχαίρει πάντα τὰ μέλη.

xv. 17. εἰ δὲ Χριστὸς οὐκ ἐγήγερται ματαίᾳ ἡ πίστις ὑμῶν ἔτι ἔσται¹ ἐν ταῖς ἀμαρτίαις.

xv. 35. ποίῳ δὲ σώματι ἐρχονται² ἄφρων.

xv. 36. ...ἐὰν μὴ ἀποθάνῃ καὶ ὁ σπείρων.

xv. 39. οὐ πασαρξὶ ἡ αὐτὴ σάρξ.

ἐγράφη ἀπὸ Ἐφέσου.

A manu secunda.

συνχαίρει Eodem modo idem verbum infra scribitur.

ἐρχονται².

σπείρεις.

οὐ πᾶσα σάρξ.

EPISTOLA AD CORINTHIOS SECUNDA.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΤΣ Β'.

A manu prima.

Cap. i. 1. πᾶσι τοῖς οὖσι ἐν δλῃ τῇ
Ἄχαιᾳ.

i. 5. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰ ἡμᾶς.

i. 10. ὃς ἐκ τηλικούτου θανάτου ἐρύστατο ἡμᾶς.

i. 16. καὶ δὸς ὑμῶν διελθεῖν εἰς Μακεδονίαν καὶ πάλιν ἀπὸ κεδονίας.

i. 21. δὸς δὲ βεβαιῶν ὑμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρείστας² ὑμᾶς.

ii. 17. ἀλλὰ ὡς ἐξ εἰλικρινείας ἀλλὰ ὡς ἐκ Θεοῦ.

iii. 12. ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἔσται ἐνγεγραμμένη³ ἐν ταῖς καρδίαις ἡμῶν.

iii. 16. ἥνικα δὲ ἀν ἐπιστρέψῃ [πρὸς] Κύριον περιερεῖ τὸ κάλυμμα.

iv. 15. καὶ παραστήσει σὺν ὑμῖν γὰρ πάντα δὲ ἡμᾶς.

v. 12. ἀλλὰ ἀφορμὴν διδόντες ἡμῖν καυχήματος.

A manu secunda.

οὖσιν.

εἰς ἡμᾶς.

ἐρρύστατο.

ἀπὸ Μακεδονίας.

εἰλικρινείας.

περιειρεῖ.

ὑμῖν τὰ γὰρ.

ὑμῖν.

¹ Castigatum ἔστε a manu prima.

² Castigatum χρείστας ἡμᾶς a manu prima.

³ Castigatum ἐγγεγραμμένη a manu prima. Infra idem verbum eodem modo scribitur.

A manu prima.

A manu secunda.

Cap. vi. 3.	μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν ἵνα μὴ μωθῇ ή διακονία.	μὴ μωμηθῇ.
vi. 16.	καὶ ἐνοικήσω ἐν αὐτοῖς καὶ ἐν περιπατήσω καὶ ἔσομαι αὐτῶν Θεού.	ἐμπεριπατήσω.
ix. 3.	ἔπειμψα δὲ τοὺς ἀδελφοὺς ἵνα μὴ τὸ καύχημα ὑμῶν τὸ ὑπέρ ὑμῶν.	τὸ καύχημα ὑμῶν.
ix. 4.	ἵνα μὴ λέγωμεν ὑμεῖς ἐν τῇ ὑποστάσει ταύτῃ.	λέγωμεν ὑμεῖς.
ix. 12.	ὅτι ή διακονία τῆς λιτουργίας ταύτης.	λειτουργίας.
x. 12.	οὐ γάρ τολμῶ ἐνκρείναι ή συκρείναι ἕαυτούς τισιν.	ἐγκρείναι. συγκρείναι.
xi. 15.	ώς δικονοι δικαιοσύνης ὡν τὸ τέλος ἔσται κατὰ τὰ ἔργα.	διάκονοι.
xi. 24.	ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον.	τεσσαράκοντα.
xii. 7.	διὼ ἵνα μὴ ὑπερερῶμαι ¹ ἐδόθη μοι σκόλοψ τῇ σαρκὶ... ἵνα με κολαφίζῃ ἵνα μὴ ὑπερερῶμαι.	
xii. 11.	ἔγὼ γάρ ὥφειλον ὑμῶν συνίστασθαι οὐδὲν γάρ τι ὑστέρησα.	ὥφειλον ὑφ' ὑμῶν συνίστασθαι.
xii. 12.	τὰ μὲν σημεῖα τοῦ ἀποστόλου κατηργάσθη ² ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ σημείοις τε καὶ...	
xii. 13.	χαρίσασθαι ³ μοι τὴν ἀδικίαν ταύτην.	σημείοις.
xii. 14.	οὐ γάρ ὅφειλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν.	θησαυρίζειν.
xii. 20.	ζῆλος, θυμοὶ, ἐρειθίαι, καταλαλιαὶ, φιθυρισμοὶ, φυσίωσις.	ἐρειθείαι. φυσιώσεις.

¹ Castigatum ὑπεραιρῶμαι a manu prima.² Castigatum κατειργάσθη a manu prima.³ Castigatum χαρίσασθε a manu prima.

EPISTOLA AD GALATAS.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

A manu prima.

A manu secunda.

- Cap. i. 19. ἔτερον δὲ τῶν ἀποστόλων οὐχ εἶδον¹ εἰ μὴ Ἰάκωβον.
- ii. 1. Ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα συνπαραλαβὼν καὶ Τίτον.
- ii. 4. ἐν Χριστῷ Ἰησοῦ ἵνα ημᾶς καταδουλώσουσιν οἵς οὐδὲ πρός.
- ii. 16. ὅτι οὐ δικαιοῦται ἄνος ἐξ ἕργων νόμου ἐὰν μὴ διὰ πίστεως.
- iii. 10. πᾶς ὁς οὐκ ἐμμένει τοῖς ἐνγεραμμένοις ἐν τῷ βιβλίῳ.
- iii. 16. τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρμα...
- iii. 28. οὐκ ἔνι ἄρσεν καὶ θῆλυ πάντες γάρ οὐμεῖς εἰς ἐστὲ ἐν Χριστῷ.
- iv. 8. ἐδουλεύσατε ταῖς φύσι μὴ οὖσι θεοῖς, νῦν δὲ γνόντες θεόν.
- v. 14. πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ ἀγαπήσις τὸν πλησίον σου ὡς σεαυτόν.
- v. 17. ταῦτα γάρ ἀλλήλοις ἀντίκειται ἵνα μὴ ἀν θέληται ταῦτα ποιῆται.
- vi. 3. εἰ γάρ δοκεῖ τις εἶναι μηδὲν ὥν φρεναπατᾷ ἑαυτόν.
- vi. 9. τὸ δὲ καλὸν ποιοῦντες μὴ ἐν-κακῶμεν καιρῷ...
- vi. 9. ἄρα οὖν ὡς καιρὸν ἔχωμεν ἐργαζόμεθα τὸ ἀγαθόν,
- πιστεως.
- ἐγγεραμμένοις.
- ἐρρήθησαν.
- θῆλυ ἄπαντες γάρ.
- φύσει.
- ἀγαπήσεις.
- μὴ ἐὰν θέληται.
- τις εἶναι τι μηδὲν ὥν.
- μὴ ἔγκακῶμεν.
- ἐργαζόμεθα.

¹ Castigatum οὐκ εἶδον a manu prima.² Castigatum ἔχομεν a manu prima.

EPISTOLA AD EPHESIOS.

ΠΡΟΣ ἜΦΕΣΙΟΥΣ.

A manu prima.

A manu secunda.

- Cap. i. 1. Παῦλος Ἀπόστολος.....τοῖς
άγίοις τοῖς οὐσιν¹.
- ii. 19. ἀλλὰ ἐστὲ συνπολεῖται² τῶν
άγίων.
- iii. 6. εἶναι τὰ ἔθνη συνκληρονόμα
καὶ σύνσωμα³ καὶ συνμέτοχα
τῆς ἐπαγγελίας ἐν Χριστῷ.
- iii. 11, 12. ἐν τῷ Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν ἐν.....ἔχομεν τὴν πα-
ρησίαν.
- iv. 14. ἐν τῇ κυβίᾳ τῶν ἀνων ἐν
πανουργίᾳ πρὸς τὴν μεθοδίαν
τῆς πλάνης.
- v. 6, 7. ἡ ὄργη τοῦ Θεοῦ ἐπὶ τοὺς νίοὺς
τῆς ἀπειθίας μὴ οὖν γίνε-
σθαι⁴ συνμέτοχοι αὐτῶν.
- v. 11. πρὸς τὸ δύνασθαι ὑμᾶς στήναι
πρὸς τὰς μεθοδίας τοῦ δια-
βόλου.

EPISTOLA AD PHILIPPENSES.

ΠΡΟΣ ΦΙΛΙΠΠΙΣΙΟΥΣ.

A manu prima.

A manu secunda.

- Cap. i. 17. οἱ δὲ ἐξ ἐρειθίας Χριστὸν
καταγγέλουσιν οὐχ ἀγνοῶσ
οἱόμενοι.
- i. 18. εἴτε προφάσει εἴτε ἀληθείᾳ
Χριστὸς καταγγέλεται ἐν τού-
τῳ.
- ii. 2. ἵνα τὸ αὐτὸ φρονῆτε τὴν αὐτὴν
ἀγάπην ἔχοντες σύνψυχοι.
- ii. 2. μηδὲν κατ' ἐρειθίαν.

¹ In margine ἐν Ἐφέσῳ.² Castigatum συνπολεῖται a manu prima.³ Castigatum σύνσωμα a manu prima.⁴ γίνεσθαι litura obscuratum quasi scribere voluerit γίνεσθε.⁵ Castigatum σύνψυχοι a manu prima.

A manu prima.

A manu secunda.

- Cap. ii. 23. ἐλπίζω πέμψαι ὡς ἀν ἀφ-
ἰδω τὰ περὶ ἐμέ.
iii. 10. καὶ κοινωνίαν παθημάτων αὐ-
τοῦ συμφοιζόμενος τῷ θα-
νάτῳ αὐτοῦ.
iii. 12. οὐχ ὅτι ἥδη ἔλαβον οὐχ ὅτι
ἥδη τετελίωμαι διώκω δὲ εἰ
καὶ...
iii. 17. συνμεμηταῖ¹ μου γίνεσθε ἀ-
δελφοί.

EPISTOLA AD COLOSSENSES.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

A manu prima.

A manu secunda.

- Cap. ii. 11. καὶ περιετμήθητε περιτομῆ ἀ-
χειροποιήτῳ ἐν τῇ ἀπεγδύσει
τοῦ σώματος.
ii. 18. καὶ θρησκείᾳ τῶν ἀγγέλων ἄ
έρακεν ἐμβατεύων εἰκῆ.
ii. 23. ἐν ταπεινοφροσύνῃ ἀφειδίᾳ
σώματος.
iii. 13. καθὼς καὶ ὁ Κύριος ἔχαριστο
ὑμῖν οὕτω καὶ ὑμῖς.
iv. 3. λαλῆσαι τὸ μυστήριον τοῦ
Θεοῦ² δι' ὃν καὶ δέδεμαι.
iv. 10. ἀσπάζεται ὑμᾶς Ἀρίσταρχος.

In fine πρὸς Κολασσαῖς³ ἐγράφη ἀπὸ Ῥώμης.

EPISTOLA AD THESSALONICENSES PRIMA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ⁴ Α'.

A manu prima.

A manu secunda.

- Cap. i. 8. ἀδειαλίπτως⁵ μημονεύοντες ὑ-
μῶν τοῦ ἔργου τῆς πίστεως.

¹ Castigatum συνμεμηταῖ a manu prima.² Castigatum Χριστοῦ a manu prima.³ Castigatum Κολοσσαῖς a manu prima.⁴ Castigatum Θεσσαλονικέis a manu prima.⁵ Castigatum ἀδιαλίπτως a manu prima.

- | | A manu prima. | A manu secunda. |
|------------|---------------------------------------------------------------------------------------------|------------------|
| Cap. i. 8. | ῶστε μὴ χρείαν ἔχειν ὑμᾶς ¹
λαλεῖν τι. | |
| ii. 11. | καθὼς οἴδατε ἐν φιλίπποις
ἐπαρησιασάμεθα ἐν τῷ θεῷ. | ἐπαρρήσιασάμεθα. |
| iii. 9. | τίνα γάρ εὐχαριστίαν δυνά-
μεθα τῷ θεῷ ἀντιποδοῦναι
περὶ ὑμῶν. ² | |
| iii. 13. | εἰς τὸ στηρίξαι ὑμῶν τὰς
καρδίας ἀμέμπτως ἐν ἀγιο-
σύνῃ. | ἀγιωσύνῃ. |
| iv. 1. | [In margine τὸ sequitur, de-
inde initio capitinis in or-
dine textus linearis,]. | |
| | λουπὸν ἀδελφοὶ ἐρωτῶμεν ὑμᾶς
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορ-
νείας εἰδέναι ³ . | τὸ λουπὸν οὖν. |
| v. 1. | οὐ χρείαν ἔχετε ὑμῖν γρά-
φεσθε ⁴ . | |
| v. 19. | τὸ πνεῦμα μὴ ζεύννυτε ⁵ . | |
-

EPISTOLA AD THESSALONICENSES SECUNDA.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ⁶ Β'.

- | | A manu prima. | A manu secunda. |
|-------------|---------------------------------------------------------------------------------------------------|-----------------|
| Cap. ii. 4. | ὅτιος τῆς ἀπολείας ὁ ἀντι-
κείμενος καὶ ὑπερερόμενος ⁷
ἐπὶ πάντα λεγόμενον θεόν. | |
| iii. 10. | εἴ τις οὐ θέλει ἐργάζεσθε μηδὲ
ἐσθιέω. | ἐργάζεσθαι. |
| iii. 13. | ἀδελφοὶ μὴ ἐνκακήσητε ⁸ καλο-
ποιοῦντες. | |

¹ Castigatum ὑμᾶς a manu prima.² Castigatum ὑμῶν a manu prima.³ Post εἰδέναι in margine ἔντα.⁴ Castigatum γράφεσθαι a manu prima.⁵ Castigatum σβέννυτε a manu prima.⁶ Castigatum ΘΕΣΣΑΛΟΝΙΚΕΙΣ a manu prima.⁷ Castigatum ὑπεραιρόμενος a manu prima.⁸ Castigatum ἐγκακήσητε a manu prima.

EPISTOLA AD HEBRÆOS.

ΠΡΟΣ ἙΒΡΑΙΟΤΣ.

A manu prima.

A manu secunda.

Cap. i. [Sub initium ad marginem hæc
habentur ἀμαθέστατε καὶ
κακές ἀφες τὸν παλαιόν,
μὲν¹ μεταποίειν alio cha-
ractere.]

- | | | |
|----------|--------------------------------------------------------------------------------------------------------------------------|---------------------|
| i. 7. | πνεύματα, καὶ τοὺς λιτουργοὺς
αὐτοῦ πυρὸς φλόγα. | λειτουργούς. |
| i. 9. | διὰ τοῦτο ἔχρισέ σε δ θεός σου
ἔλεον ² ἀγαλλιάσεως. | |
| i. 12. | σὺ δὲ δ αὐτὸς εἰ, καὶ τὰ ἔτη
σου οὐκ ἐκλίψουσι. | ἐκλείψουσι. |
| ii. 4. | συμπαρτυροῦντος ³ τοῦ Θεοῦ
σημείους καὶ τέρασι. | |
| iii. 9. | καὶ εἰδον τὰ ἔργα μου τεσσε-
ράκοντα ἔτη. διὸ προσωχ-
θησ ⁴ ... | τεσσαράκοντα. |
| iv. 15. | οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυ-
νάμενον συνπαθῆσαι ⁵ ταῖς. | |
| v. 2, 3. | αὐτὸς περίκειται ἀσθενείαν καὶ
δι' αὐτὴν δῷμιτει καθώς. | δῷμιτει. |
| v. 4. | καὶ οὐχ ἑαυτῷ λαμβάνει τὴν
τιμήν. | ἑαυτῷ τις λαμβάνει. |
| v. 7. | ὅς ἐν ταῖς ὥμέραις τῆς σαρκὸς
αὐτοῦ δεήσις τε καὶ ἵκετη-
ρίας καίπερ ὡν νίδος ἔμαθεν
ἀπ' ὧν ἔπαθεν τὴν ὑπακοήν. | δεήσεις. |
| v. 14. | τῶν διὰ τὴν ἔξιν τὰ ἑσθητή-
ρια ⁶ γεγυμνασμένα ἔχόντων. | ἀφ' ὧν. |
| vi. 7. | γῆ γὰρ ἡ πιοῦσα τὸν ἐπ'
αὐτῆς ἐρχόμενον πολλάκις
ὑετὸν. | |
| vi. 10. | οὐ γὰρ ἄδικος δ θεὸς ἐπιλα-
θέσθαι τοῦ ἔργου νύμῶν καὶ
τῆς ἀγάπης ἡς ⁸ . | |

¹ (μὴ.) Ed.² Castigatum ἔλαιον a manu prima.³ Castigatum συμπαρτυροῦντος a manu prima.⁴ Idem nomen paulo post eodem modo scribitur.⁵ Castigatum συμπαθῆσαι a manu prima.⁶ Castigatum αἱσθητήρια a manu prima.⁷ Castigatum ἐπ' αὐτήν a manu prima.⁸ Castigatum ἡν a manu prima.

A manu prima.

A manu secunda.

- Cap. vii. 5. ἐντολὴν ἔχουσιν ἀποδεκατοῖν
τὸν λαὸν κατὰ τὸν νόμον¹.
- vii. 16. οὐ κατὰ νόμον ἐντολῆς αρκίνης
γέγονεν ἀλλὰ...
- vii. 21. οἱ μὲν γὰρ χωρὶς ὄρκωμοσίας
εἰσὶν ἵερεις γεγονότες, οἱ δὲ
μετ' ὄρκωμοσίας².
- viii. 6. τὸν δὲ διαφορωτέρας τέτευχεν
λιτουργίας.
- viii. 7. διαθήκης...εἰ γὰρ ἡ πρώτη
ἐκείνη ἦν ἄμεμπτος οὐκ ἀν
έτέρας³ ἐξητέντο τόπος.
- ix. 3. σκηνὴ ἡ λεγομένη τὰ ἄγια τῶν
ἄγίων χουσα τὴν...

*λειτουργίας.**ἔχουσα.*¹ In margine post νόμον τοντέστι.² Castigatum μεθ' ὄρκωμοσίας a manu prima.³ Castigatum δευτέρας a manu prima.

D E V E R S I O N E I T A L A.

1. $\frac{1}{2} \times 10^6$ kg/m^3
2. $\frac{1}{2} \times 10^6$ kg/m^3
3. $\frac{1}{2} \times 10^6$ kg/m^3
4. $\frac{1}{2} \times 10^6$ kg/m^3
5. $\frac{1}{2} \times 10^6$ kg/m^3

6. $\frac{1}{2} \times 10^6$ kg/m^3
7. $\frac{1}{2} \times 10^6$ kg/m^3
8. $\frac{1}{2} \times 10^6$ kg/m^3

VERSIO LATINA ITALICA, SOMNIUM MERUM.

QUID? annon Damasus Ecclesiæ Romanæ Episcopus Italus fuit? Atqui is Hieronymum obsecravit ut Latinos Evangeliorum codices ad Græca exemplaria exigeret, et castigaret, eo quod immane quantum variarent codices Latini. Ubi ergo est una illa et Itala? Si una tum fuisset per totam Italiam Damasus quievisset nec emendasset utique illam, sed illam aliis occidentalibus ut optimam et authenticam commendasset: solus Augustinus *Italam* illam nominat, et præconio honestat. Unde vero Augustinus, Damaso ætate minor, Italam illam scire potuit in Africa, Damaso ipsi in Italia ignotam? Ne verbum de hac versione Itala Hieronymus in hac re longe Augustino *ἀξιοπιστότερος*. Nec quisquam alias ex tota antiquitate ante nuperam typographiæ inventionem.

Locus Augustini est libro II. *de doctrina Christiana* Cap. xv. Dixerat Pater doctissimus ibi Cap. xi. "Latinae quidem linguae "homines, quos nunc instruendos suscipimus duabus aliis ad "Scripturarum divinarum cognitionem habent opus, Hebræa sci- "licet et Græca: ut ad exemplaria præcedentia recurratur, si quam "dubitatem attulerit *Latinorum interpretum infinita varietas.*" Et mox ibidem, "Qui enim Scripturas ex Hebræa lingua in Græcam "verterunt numerari possunt (scil. Aq., Theod., Symm., *oi 6*). Latini "autem interpretes nullo modo. Ut enim cuique primis fidei tem-

“poribus in manus venit Codex Græcus et aliquantulum facul-
 “tatis sibi utriusque linguae habere videbatur, ausus est inter-
 “pretari.” Et mox, “Quoniam plerumque a sensu auctoris devius
 “aberrat interpres si non sit doctissimus, aut illarum linguarum ex
 “quibus in Latinam scripturam pervenit petenda cognitio est, aut
 “habendæ interpretationes eorum qui se verbis nimis obstrinxerunt.
 “Non quia sufficiunt, sed ut ex eis libertas vel error dirigatur
 “aliorum qui non magis verba quam sententias interpretando sequi
 “maluerunt.”

Et mox—“Plurimum quoque juvat interpretum numerositas col-
 “latis codicibus inspecta atque discussa; tantum absit falsitas: nam
 “codicibus emendandis primitus debet invigilare solertia eorum qui
 “Scripturas divinas nosse desiderant, ut emendatis non emendati
 “cedant, ex uno duntaxat Interpretationis genere venientes. In ipsis
 “autem Interpretationibus *Itala* (sic Cod. Regius 600 annorum II.
 “265) cæteris præferatur: nam est verborum tenacior cum perspi-
 “cuitate sententiæ. Et Latinis quibuslibet emendandis Græci ad-
 “hibeantur in quibus LXX. Interpretum quod ad *Vetus Testamen-*
 “*tum* attinet, excellit auctoritas.” Et mox, “Latini ergo, ut dicere
 “coeperam, codices Veteris Testamenti, si necesse fuerit, Græcorum
 “auctoritate emendandi sunt, et eorum potissimum, qui, cum LXX.
 “essent, uno ore interpretati esse perhibentur. Libros autem Novi
 “Testamenti si quid in Latinis varietatibus titubat, Græcis cedere
 “oportere non dubium est, et maxime qui apud Ecclesias doctiores
 “et diligentiores reperiantur.” Ex his plane paret corrigendum
 esse, “In ipsis autem Translationibus *illa* cæteris præferatur *qua*
 “est verborum tenacior cum perspicuitate sententiæ.” Hoc confi-
 ciunt antecedentia et sequentia: silentium omnium scriptorum,
 ipsius Augustini qui nunquam alias Italam laudat. Res ipsa, ex
 Damaso et Hieronymo et antiquis ante Hieronymum patribus qui
 ubique in vertendo variant nisi Latinæ linguae angustia cohibentur.
 Adde quod Itala versio Poeticum tantum vocabulum est. Prosaici
 scriptores Italica dixerunt jam inde a Ciceronis temporibus.

In MSS. Bibliothecæ Bodleianæ Sancti Augustini *de doctrina Christiana* (Laud. D. 100.) sic locus iste habetur:—"In ipsis autem interpretationibus *ita labor* cæteris præferatur nam ~~et~~ ubor "tenacior," &c. ubi syllaba *bor* ex recentiore manu est post rasuram. In Laud. autem L. 40 sic habetur locus:—"In ipsis autem interpretationibus italica ceteris præferatur: nam est verborum," &c. Ex Epistolâ Domini Casleii qui Oxonii libros istos consuluit. (Codices hi, præsertim ultimus antiquus est ut scriptura *ae* ostendit.)

N.B. Itala adjectivum pro Italica ter occurrit apud Arnobium monente Domino Walker.

See Bentley's *Correspondence*, Letter 218, Vol. II. p. 569. Sabatier, *Biblia Latina*, Vol. III. Pref. Casley's Preface to *Catalogue of MSS. of the King's Library*, p. xix (London, 1734). Lachmann, *N. T.* Vol. I. p. xiii, xiv.

APPENDIX.

APPENDIX.

I.

Viro Celeberrimo P. BURMANNO S. P. D. RI. BENTLEIUS.

GRATISSIMAS tuas literas¹, etsi ingratissimum quidem nuntium portantes, sero accepi: jam mensis enim cum septimana una alteraque præteriorat ex quo scripta erat epistola priusquam ad manus meas est perlata. Diu ergo erat quod omnes hic eruditi et boni in luctu erant et mœrore ob præstantissimi Grævii obitum, nulli tamen flebiliorem quam mihi, quem in maximi viri amicitia partes haud postremas tulisse nostrates omnes crediderunt. Illud vero in hac miseria jucundissimum solamen obvenit, quod tu, vir eruditissime, ut doctrinæ ejus et famæ ita et muneris et amicitiarum hæres successorque, ea omnia præstare olim poteris et (quod voveo) voles, quæ ipse morte præventus affecta et immatura post se reliquit. Hoc de te pollicetur præclara tua voluntas et opera, quam in edendis τοῦ πάντων N. Heinsii² posthumis exhibuisti et nunc quam maxime exhibere pergis, ita ut dubitare quidem nefas sit, quin eandem et in Grævianis sis præstiturus. Miserat ad me ὁ μακαρίτης paullo ante obitum Horatii vetustissimum exemplar, quod nunc mihi ad manum est et ad novam quam depropnero Flacci editionem multum opis et ornamenti afferet. Illud etiam significaverat, se olim editionem parvam Amstelodamensem cum Rottendorpii cod. ms. contulisse, quam frustra a se quæsitam, ut una cum eo altero exemplari mitteretur, in bibliothecæ suæ angulo latere. Cum autem, ut e litteris tuis ad Reverendiss.

¹ See Letter xcviij. Bentley's *Correspondence* (ed. Wordsworth), Vol. I. p. 206.

² This refers to the "Heinsii Adversaria," edited by P. Burmann. He afterwards printed Grævius's "Thesaurus antiquitatum et historiarum Italicæ," and edited with a preface his "Thesaurus antiquitatum et historiarum Siciliæ, Sardiniae, Corsicæ, etc."

Norvicensem¹ nudius tertius intellexi, in catalogo Grævianæ bibliothecæ confiendo jam laboretur, rem mihi longe acceptissimam feceris, si quovis pretio (quod statim tibi reddendum curabo) a μακάριον filiabus eum codicem mihi compares. Quin et illud cupere scribis heredes, ut libraria supellex simul semelque vendatur integra neque per auctionem distrahatur. Quod optandum quidem erat et filiarum gratia, quibus id majori erit emolumento, et defuncti parentis, cuius nomini et honori eo melius parentabitur. Rogo itaque ut catalogum, ubi editus fuerit, quam primum ad me mittas indicesque quo minimo pretio veneant libri, ut si commode fieri poterit et e re nostra fore videatur, a collegio meo Sanctæ Trinitatis Cantabrig. emantur in æde amplissima, qua nulla per totam Europam magnificentior est, reponendi.—N. Heinsii Horatium, quem singulari tuae benignitati, operæ autem humanissimi Dⁿi Coolii debo, jam pene perlegi et in chartas meas transcripsi. Non possum verbis exprimere quam devinxeris tibi me hoc tam insigni beneficio. Continet is codex variantes ex duobus mss. lectiones, quorum alterum Leidense quantivis sane pretii est; cui et ætate et dignitate suppar est ille Grævianus, etsi interpolatorum manibus per infinitas rasuras et correctiunculas grassantibus pessime acceptus. Habet etiam ipsius Heinsii conjecturas, sed pauculas, adeo ut longe plura in aliis alicubi chartis adnotasse τὸν κριτικώτατον nullus dubitem. Prius autem quam Heinsiana oculis usurparem, mea in marginem nuperæ tuæ editionis transcripta in manus Noricensis episcopi tradideram, ut teste eo uterer adversus calumniatores, ne forte quæ ab Heinsio præoccupatae erant emendationes (quod tamen vix semel iterumque accidisse video) me ab ipso sublegisse falso insimularent. Bona quidem pars Heinianarum correctionum jam antea in notis ejus ad Ovid. Claudio. etc. sparsim est edita. Ego jam Oxonium cogito, ut sex septem codices Horatii, qui ibi servantur, præsens evolvam; ubi sat scio nova seges emendationum succrescat, etsi jam trecenta amplius loca vere, ut quidem spero, sanaverim. Si quid opis vel ipse vel ingeniosissimi viri apud vos Brookhusius², Francius etc. vel antiquos codices subministrando vel conjecturas mecum communicando ferre dignarentur, et privatim et publice accepti beneficii memor essem. Vale, vir præstantissime, et eruditum juvenem, qui has defert, humanitate qua omnes soles excipe. Londini, April. 5, 1703.

¹ "Norvicensem," i.e. Bishop Moore.

² Brookhusius, editor of Propertius: see Bentley's *Correspondence*, p. 199.

II.

*Doctissimo et Celeberrimo Viro PETRO BURMANNO RICHARDUS
BENTLEIUS S. P. D.*

Subirasci mihi videris, vir ornatissime, et merito quidem, si culpæ ejus affinis sum quod olim post amicissimi Grævii obitum suavissimis a te litteris appellatus non responderim¹. Ego vero illud sanctissime tibi affirmare possum tantum tum a me afuisse ut amicitiam tuam tam candide prolixèque oblatam superbe spreverim, ut statim honesto juveni Plumtræo, qui medicinæ operam daturus Bataviam vestram tum cogitabat, litteras tradiderim Trajectum ad te deferendas, in quibus et inexpectatam magni amici mortem tecum deflebam et gratulabar te talem, quem ex τοῦ μακαρίτον litteris charissimum ei fuisse noveram, in locum tanti doctoris esse suffectum. Ille vero, quod longo post tempore intellexi, Plumtræus² a piratis Gallis interceptus et literis meis et omni sua supellectile Ostendæ spoliatus est. Habes, vir eximie, cur ad superiores tuas literas nil a me responsi tuleris; nunc de postremis tuis et egregio illo munere, quo me etsi haud injuria, ut casus ferebat, tibi suspectum cohonestare voluisti, merito te amo, gratiamque qua potero, hoc est χάλκεα χρυσέων, repandam tibi cum primum Horatius noster in lucem prodire poterit tot interventientibus negotiis toties interpellatus. Evidem superiore æstate per Croonveltium vestratem, qui academiæ nostræ typographus est, Ciceronis Tusculanas dono tibi misi, quarum editor juvenis apud nos eruditus Davisius emendationum nostrarum librum addiderat, sed, ut huc redux narrabat Croonveltius, quia tu Trajecto tum forte aberas, alii nescio cui exemplar tibi destinatum suo nomine donavit. Quod ad Petronium tuum attinet, tuas et præstantissimi Heinsii annotationes avide et cum summa voluptate percurri, gavisusque sum te adeo caste et pure per illum fornicem transiisse, ut, si bene memini, nihil quidquam latentis obscenitatis protractum a te sit, ut pessimi moris est, et lectoribus nude explicatum. Vel in Horatio, ait Quintilianus, nonnulla sunt quæ nolim interpretari. Quæ igitur vel apud gentiles vir probus gravisque se nolle tangere profitetur, qui ego Christianus sine flagitio enarrare possum et indocitiori lectori patefacere? Sicco ista pede transilienda sunt, ut a te honeste et prudenter est factum, neque ulla opera ejusmodi locis impendenda, præterquam quæ ad lectionis sinceritatem spectat.

¹ See Letters cxxxvii. et cxlii. Bentley's *Correspondence*, Vol. i. pp. 379, 391.

² "Plumtræus." Probably Henry Plumptre, B.A. 1701, M.A. 1705, M.D. 1706, Fellow of Queens', and afterwards President of the College of Physicians.

Juvenem istum eruditissimum, qui Heinsii Silium editurus est, non vidi; paratus tamen sum vel in codice illo Oxoniensi conferendo vel in alio quovis officio ei opitulari. Etiam et nobis, dum scriptorem istum percurrimus, emendationes quædam sponte sua subnatæ sunt. In libro tertio, ut leviores illas præteream, qualis vs. 25

velantur tempora lino

ET *Pelusiaco præfulget stamine vertex,*

non ut vulgo *ex.*

vs. 34

leonis

Ora Cleonæi patulo celantur hiatu.

prorsus absurde; nam *celantur* est oculuntur. Repone *cælantur*, id est sculpuntur.

vs. 42

stratique genus deforme bimembres

Centauri, frontemque timet minor omnis Acarnan.

Hæc non sunt unius assis. Forte: *frontemque ILLINC minor AMNIS Acarnan.* Amnis Acarnan est Achelous; et hoc liquidum videtur; de priore vix ausim statuere, inopia scripti codicis: sed explico *minor frontem illinc*, hoc est ab altera parte mutilatam ferens; unum enim ex cornibus abruperat ei in lucta Hercules.

vs. 60 *sequiturque reciproca Thetis, errore puerili pro Tethys.*

vs. 78 *Si quis forte deum tantos inciderit actus,*

Ut nostro abrumpat leto primordia rerum.

non placet illud *inciderit ut abrumpat*: quidquid enim in posteriore membro dictionis est, id ipsum est in priore. Aut legendum videtur *ET nostro abrumpat*, aut potius *tantis invidenter actis, ut nostro.* Ut hæc, inquam, omittam, illud vide

v. 126. *Sed tu, bellorum genitor, miserere, nefasque*

Averte et serva caput inviolabile Teucris.

Quis quæso est ille *bellorum genitor?* Mars, opinor; sed ex qua sodes uxore aut amica bella genuit? Nugæ meræ; tu vero lege

Sed tu BELE ORO genitor, miserere.

Nimirum Hannibal originem stirpis a Belo deduxit, unde idem Silius, Lib. viii., *Hannibal a nostro nomen memorabile Belo*, et Lib. iv. sic Hannibalem Bostar alloquitur, *Maxime Belide, patriis qui a mænibus arces Servitium dextra.* Sed de his hactenus. Tu vero recte facis, eruditissime Burmanne, qui Grævianos Broukhusianosque cineres ab invidorum et petulantium obtrectatorum injuriis tueris. Macte hoc animo esto. Horum unum dum in vivis erat et colui et

amavi: alterum etsi mihi ignotum ob eximias ingenii et eruditionis dotes maximi semper feci. Ubi Valerium Flaccum iterum recensere velis, unum alterumve mendum mea opera, ni grave est, poteris tollere, quale illud, iv. 374, *Flevit Amymone; flerunt Messenides undæ, Flevit et effusis revocans Hyperia lacertis.* Ridiculum prorsus, *undas flere.* Scribe *flerunt Messenides udæ,* ut nymphas intelligas. Sic Naso *Naias uda.* Vale, vir celeberrime, et me amare perge. Cantabrigiae, Octob. 25, St. Vet. MDCCIX.

Sikius noster te plurima salute impertit. Frater tuus theologus¹, vir doctissimus, quem memini in ædibus meis ante annos aliquot hic accepisse, ut valet, ut meminit nostri?

III.

Celeberrimo et doctissimo viro PETRO BURMANNO S. P. D.
RICHARDUS BENTLEIUS.

²Litteras tuas a. d. XII. Junii scriptas heri demum ad me tulit juvenis egregius Joannes Jacobus Claudius, quem et tua causa et merito suo quam potui humanissime excepti. Is hodie Londinum versus rediit, et quia per aliquot menses in Britannia est hæsurus, constitui has recta per tabularium publicum ad te mittere, ut citius ad quæsita tua responsum feras. Principio optas ut omnia quæ in Silium observavi hac novæ editionis occasione exeant. Evidem, si folia ut de prælo exeunt communicare mecum vellet editor, pauca fortassis fine libri adiungere possem non pœnitenda; sed ut nunc est, neque variis lectionibus neque conjecturis acutissimi viri N. Heinsii visis, eam ingenii aleam subire non est consilium. Placet vero, quod ingenuæ et aperte narras (is enim amicitiae fructus est uberrimus) non placere tibi conjecturam nostram *Bele oro genitor pro Bellorum genitor.* Hoc quippe æque defendi posse existimas ac *Lyræ parens* de Mercurio, *Frugum parens* de Cerere. Sed, quod vicissim pace tua fiat, haud parum interesse videtur mea quidem sententia. Mars siquidem non est bellorum inventor, et proinde non pater. Quodsi esset inventor, utique non bellorum sed *belli pater* dicendus fuerit: prave enim dices Mercurium *lyrarum* parentem. Adde quod durius et insolentius quid vel in hac metaphora sonat *genitor* quam *parens*. Neque enim tu credo in carmine *lyræ genitorem* usurpares; etsi *frugum genetricem* Cererem dixerit Ovidius: *gignere enim de frugibus et*

¹ "Frater tuus theologus," i.e. Francis Burmann, who had been introduced to Bentley by Grævius, and had stayed with him at Cambridge. See F. B's mention of this in his letter to R. B. Bentley's *Correspondence*, p. 444.

² See Letter CXLI. Bentley's *Correspondence*, Vol. I. p. 391.

proprie dicitur, de lyra minime. Verum quod in hac re maximum est, ut rite et ex decoro Belum hic invocat Hannibalis conjux ut pote auctorem generis, ita frustra et stulte impium illum et ἀλλοπόρος-
ἀλλον Gradivum, viris fortibus, ut ubique queruntur, plerumque iniquum et infestum. Neque quisquam, si bene memini, ejusmodi vota Marti fecit, nisi forte aliquis ex ejus stirpe. Jam vero quod scabrum nescio quid in *Bele oro* te offendit, certe aures meæ etsi in numerorum ratione satis exercitæ nihil hic asperi sentiunt: non enim opinor vocalis elisionem incusas: qui itaque durius exit *beloro* quam illud ipsum *bellarum?* Sed de hoc satis; ubi enim ad [aurium?] indicium res devenit frustra omnis disputatio institui solet. Ergo salva sit sua cuique sententia, amicitia salva. Apud Val. Flaccum i. 590,

*cum flens Siculos Cenotria fines
Perderet et mediis intrarent montibus undæ:*

jure ponis [tu reponis?] *latrarent* et ideo ais *mediis montibus*, quia antea Apenninus in Siciliam usque perpetuo jugo excurrebat, eo demum terræ motu diruptus. Vide vero ut eo ipso argumento contra te utar. Rupto enim Apennino non utique medii jam montes, sed mediæ valles, fossæ, lacunæ; sic itaque rescripserim potius,

et MEDIE latrarunt montibus undæ:

undæ enim tum mediæ interfluebant Cenotriam et Siciliam. Sic Ausonius Mosella vs. 292, *mediis Euripus ubi undis Europæque Asiæque vetat concurrere terras* et Ovid. Met. xv. 292, *donec confinia pontus Abstulit et media tellurem repulit unda.* Tueri tamen poteris τὸ *mediis montibus* ex illo Lucani III. 65 (60) *Qua mare tellurem subitis aut obruit undis Aut scidit et medias fecit sibi littora terras.* Tamen si medias terras interpretaris Rhegium et Pelorum, ἀκυρολογία insignis est, et potius alio referendum erit, ut *mediae terræ* fuerint ante illam diluviem: quomodo et *mare mediterraneum* est dictum. Sed haeret hic mihi aqua: neque enim vulgata lectio placet neque tua conjectura *latrarent.* Tu fortasse melius quid et aptius excogitabis postea. Val. Flaccus ii. 178,

*vel jam patriæ vidiisse per ignes
Culmen agi stragemque deūm, nam cetera belli
Perpetimur.*

sic corrigis — *vel jam patriæ vidiisse per arces
Fulmen agi stragemque deūm.*

Ubi stragem deum intelligis a diis illatam. Hoc male, ut opinor; nunquam enim obtinebis quin *strages deūm* sit strages ipsis diis illata,

ut strages hominum, strages nemorum et alia similia. Nec tu ex Turni vulnere et ejusmodi ambiguis argumentare; nam alia res est; et hic communis scopulus est eorum qui πολναναγνωσία excellunt, judicio minus valent. Recepta lectio non est sollicitanda; nam ordo est: vel jam vidisse culmen patriæ agi per ignes et (vidisse) stragem deūm, hoc est arcem regiam et templa deorum (sive totam urbem) incendio consumi. Agi ferri per ignes ποιητικωτάτη phrasis. Et firmat hoc quod sequitur, nam cetera belli perpetimur, hoc est viduitatem, inopiam, servitutem: deest ultima tantum belli calamitas, patriæ excidium. Quid autem? an fulmen et συμφορὰ θεήλατος est pars belli? Aliud ergo agebas cum ex hoc ipso stabilire vis conjecturam tuam quo ea funditus evertitur. Val. Flacc. II. 618,

*Has etiam terras consertaque gentibus arva
Sic pelago pulsante reor Neptunia quondam
Cuspis et adversi longus labor abscidit ævi
Ut Siculum Libycumque latus stupuitque fragorem
Canus et occiduis regnator montibus Atlas.*

Primo corrigis *adversi æstus*. Non accedo: nam Neptunia cuspis est æstus et *æstus pulsante pelago omnino ταυτολογεῖ*. *Adversum ævum* recte opinor explicas ut damnosum. Sic Ovidius *Tempus edax rerum tuque invidiosa vetustas Omnia destruitis*. Si quid hic mutatum vellem, sic potius legerem

Cuspis et ANNOSI longus labor abscidit ævi.

In sequentibus recte te offendit illud *et*. Quis enim diceret *Canus Atlas et regnator*, quod sagacissimo Heinsio placuisse demiror. Sed ubi illud aves substituere

Cænys et occiduis regnator montibus Atlas,

non agnosco solitum tuum acumen. Nam cum, ut tu recte dicis, Cænys sit promontorium in ipso freto Siculo, qui sodes Cænys stupuit fragorem, qui antea nullus eo nomine dictus est, sed post fragorem et nomen et promontorii speciem accepit? Et vicissim, quid quæso mirum, si Cænys, qui freto pro litore est, stupuerit fragorem illum dissilientium terrarum, qui nunc quotidie Scyllæ latrantis fragorem stupet? Sed omnino deceptus es cum fragorem hunc ad Siculi freti irruptionem refers, qui ad Hellespontii referendus est, ut orationis series aperte monstrat. Quid, quod post Siculum etiam *Libycum latus* nominat Flaccus; ut si proximum verbum spectes, Calpe tibi potius quam Cænys erat (*sic*) in partes vocanda. Evidem superiore anno hunc ipsum locum illustrare conatus sum ad Horat. I.

3, vs. 4, pag. notarum 345 his ipsis verbis : “ Ubi in versu postremo —ab omnibus terris audiretur.” Hæc ut spero brevi leges ad Horatium; quibus meliora proferre jam nequeo. Val. Flaccus III. 120 sic tu locum tentas

*Inde vagam nec tela modis nec casibus iisdem
Confecere manum et longe jacuere peremti.*

In quibus excutiendis non morabor; sed totum locum hic describam :

*At magis interea diverso turbida motu
Urbs agitur. Genyso conjux amoverat arma :
Ast illi subitus ventis vivoque reluxit
Torre focus; telis gaudes, miserande, repertis.
Linquit et undantes mensas infectaque pernox
Sacra Medon; chlamys imbelli circumvenit ostro
Torta manum, strictoque vias præfulgurat ense.
Talis in arma ruit: nec vina dapesque remotæ
Statque loco torus; in quo (omen) mansere ministri
Inde vagi nec tela modis nec casibus hisdem
Conseruere manum; et longe jacuere peremti.*

Ex hac caligine, ut tu recte judicas, sic me paullatim evollo. Genysus quidam hic memoratur et Medon. Quid iis factum est? nihil postea: nam neutrum in sequentibus nominat; ut vulgo locus fertur et explicatur neuter ex his aut occidit quemquam aut occiditur; quod plane contra οἰκονομίαν poeticam est. Hoc posito sic locum constituo :

*Talis in arma ruit: nec vina dapesque remotæ
Statque loco torus; INSOMNES mansere ministri.
Inde vagi nec BELLA modis nec casibus hisdem
Conseruere MANV et longe jacuere peremti.*

Quæ ad hunc modum explico et illustro. Dum, inquit, Cyzicus furoribus Cybeles actus paucis sequentibus ex urbe erumpit et prælium misçet, *interea urbs diverso motu agitur*. Genysus et Medon, ille e lecto surgens, hic pervigilium celebrans, arma capiunt et eadem porta eodem tempore adversus hostes tendunt. Jam reliqua videamus. *In quo (omen) mansere ministri*: recte tu narras frustra te de illo omni quæsivisse et meras tenebras, quotiens aciem tendis, tibi oboriri. Nimirum et res ipsa inepta est et numeri horridi. Editiones principes *in quo omnes*. Lego minima mutatione *INSOMNES mansere ministri*. Recte *insomnes*, et prius ob domini pervigilium et postea dum frustra ejus redditum opperiuntur qui interemtus est. *Inde*

vagi: non hoc ad ministros refer, qui non exierant, sed ad Genysum et Medonta. Hi scilicet una ex urbe exierant, *inde vagi* diversas vias ad hostes capessebant. *Nec tela modis nec casibus hisdem conseruere manum.* Pro manum membranæ habent manu; quod probum est. Pro tela (quod si tu mavis eodem recidit) *bella* repono. *Bella conseruere manu*, ut et alii et Valerius ipso hoc libro vs. 30 *utque impia bella conserat*. Hi, inquit, prælia conserebant, *nec modis iisdem nec casibus* (hoc est alter hasta, si forte alter gladio pugnabat; alter per os, alter per ilia vulnus accepit; quæ sunt δεινότητος et variationis poeticæ) *et longe jacuere perenti* qui *una* adversus hostes exierant. Hæc equidem, nisi tu, vir doctissime, dissentis, sic satis sana et recte constituta arbitror. Valer. Flaccus III. 598,

*At sociis immota fides, austrisque secundis
Certa moræ; nec parvus Hylas, quamquam omnibus æque
Grata rudimenta Herculeo sub nomine pendent.*

Quæ sic tu refingis:

*Causa moræ non parvus Hylas (quamquam omnibus æque
Grata rudimenta) Herculeo sub nomine pendent.*

Ubi illud displicet quod *caussa* ex Aldina editione adsciscis. Quippe *certa moræ* omnino a poetæ manu videtur, ut illud contra apud Virg. *jam certus eundi*. Certi erant socii moræ etiam austris abitum suadentibus. Cetera sic lego et distinguo:

*nec parvus Hylas: TANQUAM omnibus æque
Grata rudimenta Herculeo sub nomine PONAT.*

Neque enim, inquit, Hylas puer parvus et contemnendus videbatur: immo contra carus et acceptus tanquam non sub Hercule solum, sed sub omnibus Minyis militiæ rudimenta ponat. Certi igitur erant opperiendi istos duos. Hylian enim non spreverunt; *illum* autem (hoc est Tirynthium Herculem, de quo prius) et votis et lacrimis repoposcerunt. Certe arridet mihi hæc conjectura: Hylas quidem Herculis caussa comitabatur Minyas et sub Herculis nomine tirocinium ponebat; visus est tamen æque sub omnibus rudimenta ponere: unde merito suo non *parvus*, sed omnibus gratissimus erat. Restat ultimus locus III. 625:

*Consulite et motis seu vos via flatibus urguet,
Pergite et inceptos mecum revocate labores;
Seu plures tolerare moras rursusque propinquis
Quæsivisse jugis, pretium haud leve temporis acti.*

Æstuat, inquis, hic Heinsius et varias conjecturas profert; tu autem unius literulæ mutatione omnes eos motus facile componis, legendo

Seu pluris tolerare moras—.

Agnosco equidem *pluris est*, id est præstat, melius est, et nihil usitatius. Sed hoc modo ab ambiguitate male laboraret versus, cum *pluris* apud veteres etiam accusativus fuerit pluralis; sed neque tu neque Heinsius id animadvertis, si aut *pluris est* aut *plus stat* aut *prius est* aut *placitum est* aut aliud quid ejus generis substituatur, tum illud quod sequitur *premium haud leve temporis acti supervacaneum et ταντόλογον fore*. Quid enim hoc est, nisi ipsum *pluris?* Ego nulla litera mutata sanam lectionem tibi præstabo, modo ne distinctione impediatur.

*Seu plures tolerare moras rursusque propinquis
Quæsivisse jugis premium haud leve temporis acti est.*

ubi ordo est *Seu premium haud leve—plures moras tolerare.* Certe *plures moras* ipsum per se non debet offendere, cum Virgilius aliquique *tot moras* dixerint. *Acti ē id est. est;* unde codex regius referente Heinsio *æque.* Sed dum hæc scribo etiam prior ille versus in suspicionem mihi cadit. Quid enim est *motis flatibus?* Quasi non omnem flatum necesse esset moveri. An sic reponendum?

*Consulite ÆOLIIS seu vos via flatibus urgunt
PERGERE et inceptos mecum revocare labores,
Seu plures etc.*

Atque hæc, vir eruditissime, ad quæsita tua effudimus potius quam respondimus; tu, qui auctori huic edendo operam navas, omnia hæc diligentius expendere potes et pro judicio tuo vel probare vel repudiare. Illud te oro, ut in adnotationibus, siquid ex his lectori impertire velis, nomen meum dissimules; nescio enim an, si nervos intendero et librum integrum cum cura relegero, alia mihi et his contraria subnascantur. Unum jam restat, vir celeberrime, quod libenter ex te velim sciscitari. Video inter te et Io. Clericum bellum atrocissimum exarsisse, et legi Gallicum tuum scriptum¹, in quo hominem adeo depexam, adeo colaphis contusum dedisti, ut vix ipse credo se noverit. Neque hoc suppicio contentus alium libellum sub ficto Phileleutheri nomine in caput infelcis impegisti; de cuius vero auctore inter eruditos disceptari audio. Clericus tamen ipse per epistolam² me ejus libelli patrem esse insinuabat et rumorem eum

¹ "Gallicum tuum scriptum," i.e. "Le Gazettier menteur:" see Monk's Bentley, I. p. 272.

² "Epistolam:" see Bentley's *Correspondence*, p. 397.

etiam antequam liber prodiret per totum Belgium increbruisse narrat: unde et bibliopolæ hic in Britannia passim sub meo nomine divendere solent. Scire igitur a te aveo an verum sit talem rumorem in Belgio esse sparsum, et unde is primum dimanaverit, a Clericone an a te, an ab ipsis lectorum judiciis; deinde quid de opusculo illo sentiant literati, Relandus, Cuperus, Perizonius, Kusterus aliquie; an ab emtoribus avide diripiatur, an magis in officinis librariis hæreat et obsolescat; an paret aliquid Clericus quod reponat; et quæcunque de toto illo negotio scis ut me certiore facere velis. Clericus qui-dem id a me exigebat ut λακωνικῶς vel aiam vel negem: sed cum primo me insidiis et deinde minis (etiam ante libellum editum) aggressus esset, neque librum mea caussa agnoscere volui, nec illius causa ejurare. Tu igitur, vir amicissime, fac ut quamprimum poteris fuse mihi omnia narres, quæ de illo libello in eruditorum cœtibus apud vos jactantur. Vale. Datum Cantabrigiæ a. d. 19 Augusti 1710. Literas tuas sic inscribito: For the Reverend Dr Bentley, Master of Trinity College, in Cambridge.

IV.

Celeberrimo et eruditissimo viro PETRO BURMANNO

S. P. D. RICHARDUS BENTLEIUS.

Gratissimæ mihi fuerunt litteræ tuæ¹ ab humanissimo juvēne perlatae, diu enim est cum nihil quidquam a te accepi, ne ab illo quidem tempore quo Lugdunum te ad novum munus capessendum contulisti. Quo magis miror sive potius indignor binas tuas quas memoras epistolas intercidisse. Sæpiuscule sane frigus mihi apud amicos exterios intervenit, dum queruntur nihil me responsi dedisse literis scilicet quæ nunquam ad me pervenerint. Quamobrem si quicquam posthac rei seriæ a me curatum voles, obsecro ut Mercurio publico potius quam malefidis sæpe adolescentulis literas committas. Gratias tibi quas par est habeo ob elegantissimam tuam jam adhuc musteam Phædri editionem: priorem tuam ut primum prostitit cupide mihi emi, ex hac nova, ubi semel compactus fuerit codex, majorem ut auguror voluptatem capturus. Doleo equidem quod nihil mihi nunc de prælo exierit quod ἀντίδοπον tibi mittam. Immani sane sumptu propter vectigalia solvenda libri hic excuduntur: tu, qui in vili chartæ annonæ versaris, noli committere ut præla per te frigescant. Gaudeo te jam Ovidio manus admovere, ubi plurima post egregiam Heinsii operam adhuc medicinam poscunt. Illud vide 2^{di} Metamorphoseon:

¹ See Letter ccvi. Bentley's *Correspondence*, Vol. II. p. 540.

*Regia solis erat sublimibus alta columnis,
Clara micante auro flamasque imitante pyropo.*

Quid sodes est *alta sublimibus*? Quid autem *micante imitante*? Sed facilis emendatio est:

*Regia solis erat sublimibus APTA columnis,
Clara MICANS auro flamasque imitante pyropo.*

Sed tu credo hoc præripuisti. Vale ac bene rem gere et me amare perge. Cantabrigiæ, Aug. 25, 1718.

V.

Celeberrimo viro PETRO BURMANNO

S. P. D. RICHARDUS BENTLEIUS.

Jam diu est, vir amicissime, cum litteras¹ a te acceperim de editione operum Petri de Vineis, quam Germanus quidam tum moli-retur. Ad eas ego respondi² me per homines peritos et fideles quid- quid in bibliothecis nostris Petri illius exstabat excussisse nihilque ibi reperisse præter inanes aliquot formulas et ex editis ejus libris excerpta, descriptione prorsus indigna. Subjunxi in illis litteris emen-dationes complusculas in secundum Ovidii Tristium librum. Eas ego nescio an acceperis necne, cum ex eo tempore nihil prorsus a te audiverim. Quid nunc elucubras? ut valet Naso tuus? ut promovetur editio? Si quid ego ipse faciam quæris: Lucanum jam a mense in manibus habeo, qui sequente hieme³ prodibit in publicum. Et mihi quidem videor ope sex MSS. qui hic sunt et non infelibus conjecturis pene mille mendas sustulisse, quæ editiones magni Grotii commaculabant. Cum autem nobilissimus N. Heinsius passim in suis libris Lucani codices MSS. ad partes vocet et ex doctissimi Drakenborgii Silio intelligam te varias viginti fere codicum lectiones manu Heinsii descriptas præsto habere, non possum non a te vehe-menter expetere ut quod in Drakenborgii gratiam fecisti in meam quoque facias et ad me eum librum commodato mittas, fideliter, ubi usus fuero, tibi restituendum. Nunc in notulis meis typographo describendis cum maxime versor; ubi etsi laborem brevis esse, ratiunculam tamen aliquam singulis subiungere placuit, ne prorsus nudæ projiciantur. Unam ex his, quam heri delineavi, ex libello meo describam tuique judicii faciam, qui [quia?] solis conjecturis res

¹ See Letter ccxxiii. Bentley's *Correspondence*, Vol. II. p. 578.

² See Letter coxix. *Ibid.* Vol. II. p. 598.

³ "Sequente hieme." On the causes of the non-appearance of Bentley's Lucan, see Monk, II. p. 236. It was published by Cumberland in 1760, from the Strawberry Hill Press.

agitur, nisi forte subveniant lectiones Heinsianæ. Lucani, Lib. I.
vs. 151.

*Qualiter expressum ventis per nubila fulmen
 Ætheris impulsu sonitu mundique fragore
 Emicuit rupitque diem populosque parentes
 Terruit obliqua præstinguens lumina flamma
 In sua tempла furit, nullaque exire vetante
 Materia, magnamque cadens magnamque revertens
 Dat stragem late, sparsosque recolligit ignes.*

Emicuit rupitque] Si totius hujus pulcherrimæ descriptionis filum evolvas, illud continuo deprehendes, deesse hic conjunctionem, abrupteque prorsus et nullo nexu inferri *in sua tempла furit*. Quare pro *Terruit* vel sine ullius codicis auctoritate necessario est reponendum *Terret et obliqua*, quo præsenti tempore et sequentia efferuntur, *ruit, dat, recolligit*. Atque hoc veræ lectionis vestigio semel viso facile mihi est cetera eruere; nam in his, quæ statim sequuntur,

*et obliqua præstinguens lumina flamma
 In sua tempла furit,*

principio dolet virum maximum tam infeliciter illud *præstinguens* in textum recepisse, cum omnes fere codices vel *perstringens* vel *præstringens* exhibeant. Quorum quidem utrumvis recte se habebit si *lumina* hic legeris; alterum vero non ferendum, ut *populos parentes* universos excæcaverit. Sed vide ne leve plane et ineptum sit id in tantæ rei imagine ponere, quod oculos præstringat. Siquidem hoc fulguris est et coruscationis, non fulminis, de quo hic agitur. Et quorsum, quæso, *obliqua flamma?* cum fulgoris lumen undequaque spargatur, et quo magis rectum et adversum feriat oculos, eo magis eos *perstringat*. Quid denique conjunctum aut cognatum inter se habent *præstringere oculos* et *furere in tempла*, ut in unum colon concludantur? Repono ex conjectura

*et obliqua PERFRINGENS CULMINA flamma
 In sua tempла furit.*

Perfringens et *perstringens*, *culmina* et *lumina* passim apud indoctos librarios commutata sunt. Quam egregia vero nascatur hic sententia jam opinor vides; nempe illa Lucretii ubi de fulmine agit:

*Nunc ex quo pacto gignantur et impete tanto
 Fiant, ut possint ictu discludere turres,
 Disturbare domos, avellere tigna trabesque.*

Idem quoque in re eadem *perfringere* usurpat,

*Perscindat nubem perfringens impete recto.—
Multaque perfringit, cum corpora fulminis ipsa
Corporibus rerum inciderint.*

Jam vero obliqua flamma culmina perfringere ex re ipsa et naturæ fide dicitur. Fulmen enim semper oblique decidit, numquam recta deorsum. Verum et illud *flamma* non plane satisfacit. Quamvis enim ferri possit, cum re vera flamma sit quæ fulminis ictum faciat, tamen cum vox ea facile obrepere posset librariis, et necessario quidem ubi semel *lumina* pro *culmina* substituissent, cumque aliud verbum in proximo sit quod luculentius rem conficiat, vix dubites quin sic primo profectum sit a manu poetæ :

*et obliqua perfringens culmina PLAGA
In sua templa furit,*

quod ipsum ubi de fulmine agit saepe adhibet Lucretius :

*cum plaga sit addita vero,
Mobilitas duplicatur et impetus ille gravescit.*

Vide autem ut pulchre jam procedat comparatio ; quippe hoc de perfractis culminibus ad priora illa de Cæsare referenda sunt

*impellens quidquid sibi summa petenti
Obstaret gaudensque viam fecisse ruina.*

Quibus germana sunt illa Lucretii de fulmine

*quæcunque morantur
Obvia discutiat plagis itinerque sequatur.*

Atqui tota hæc et similitudo et sublimitas perit, si hac ruina omissa in *perstringendis oculis* pueriliter labores. Hæc hactenus : sed et aliud mendum adhuc residuum est,

*nullaque exire vetante
Materia, magnamque cadens magnamque revertens.*

Nam primo e duabus conjunctionibus altera plane supervacanea est, ut ipse advertes. Deinde quam inepte illud et prorsus stulte, *nulla materia* (*tectorum scil., parietum, tignorum*) *vetante exire*, cum malum non vetuerit potius omnino intrare ? Enimvero si semel irruperit fulmen, optandum foret ut exeat, non vetandum. Cernis sine dubio absurditatem ; quæ nullo negotio sic tollitur,

*In sua templa furit nulla TRANSIRE vetante
Materia.*

Cujus emendationis prædem iterum tibi dabo Lucretium:

*Transit enim fulmen cœli per septa domorum.
Transit enim valide fulmen per septa domorum.
Clamor uti ac voces transit per saxa, per æra.*

Illa vero, quæ descriptionem claudunt, *magnamque revertens et sparsosque recolligit ignes* et eximia plane sunt et ex vero ducta. Lucretius iterum

*quo pacto per loca septa
Insinuavit et hinc dominatus ut extulerit se.*

Habes, vir celeberrime, notulam bene longam; quales in hoc opusculo vix una alteraque conspiciuntur. Sed pluria sub uno ictu menda occurrabant, quæ singula privam sibi notam postulabant. Tuam nunc de his censuram expecto; et si magnam a me gratiam labore parvo studes inire, quam primum fac a te audiam de codice Heinsiano. Vale et me amare perge. Datum Cantabrigiæ e collegio S. Trinitatis XIII. Aug. MDCCXXII.

VI¹.

*Celeberrimo doctissimo viro PETRO BURMANNO
S. P. D. RICHARDUS BENTLEIUS.*

Gratissimum a te superiore hebdomade munus accepi Valerium Flaccum; quem simulac a compactore ad Museum meum rediit non solum [totum?] quidem percurri (qui enim potest tam crassum tam cito?), sed tua pleraque perlustravi. Si verum audire cupis, ipse te in hoc opere superasti: ‘ingeniene prius mirer vigilisne laboris?’ Vix erit qui posthac novam editionem tentare audeat. Pauca tantum et levia animadverti, quæ in Lucano nostro comparebunt a te vel præterita vel spreta. I. 281:

*Aureus ut juvenem miserantibus intulit undis
Vector,*

lege mirantibus: vide iv. 711, *Tum freta—ad subitam stupuere ratem.*

II. 200, *Inde novam pavidas vocem furibunda per aures
Congeminat:*

lege auras.

¹ See Letters CXXXIII., CXXXVI. Bentley's *Correspondence*, Vol. II. pp. 615, 625.

III. 397, *sed nostra requiri*
 Cura viam memori jam pridem cognita vate:

repone condita mente. Catullus de nuptiis *Tum vero facite ut
memori tibi condita corde Hæc vigeant mandata.* Lucanus IX. 85.
Namque hæc mandata reliquit Pompeius vobis in nostra condita cura.
Phædrus tuus *Quod interiore condidit cura angulo.*

iv. 421, *Immissisque ratem sua per freta provehat Euris:*
immo auris. *Euri enim Minyis plane adversi fuissent.*

Eques posteriore brevis est, nec a cæsura juvatur. Scribe cunctis: omnis eques, cunctis manipulis. Manipularii sunt pedites.

viii. 338 et Hæmonius nobis succedet adulter?

Corrigere subsidet. Virgilii locum ob oculos habuit: *devicta Asia subsidet adulter;* qui et hinc explicandus est et forte corrigendus. Nihil huc facit Lucani locus v. 226.

*Jure sed incerto mundi subsidere regnum
Chalcidos Euboicæ vana spe rapte parabas.*

Quid? an *regnum* occupare vellet senator Romanus? et invidendum
sane regnum unius oppiduli? Et historia et ipse Lucanus lectionem
hanc repudiant. Lego

*Jure sub incerto mundi subsidere in agro
Chalcidos etc.*

hoc est, sensu receptissimo, latere, bello carere, neutras partes sequi; ut probant quae statim sequuntur:

*Heu demens nullum belli sentire fragorem
Tot mundi caruisse malis:*

et quod vates promiserat v. 195,

solusque quietem
Euboici vasta lateris convalle tenebis:

ubi inepte illud vasta. Scripsit poeta tuta. Mox

v. 230, *secreta tenebis*
Littoris Euboici memorando condita busta

Littoris Euboici memorando condita busto.

Vides opinor nihil hic de regno dici, secretum modo, pacem, quietem, latebras et promitti vaticinio et impleri. Quale tandem illud *memento*? Historia hoc refellit. Ab auctore erat *miserando* *busto*, quod et alibi usurpat.

Atque hæc in præsentia de Valerio satis; cuius ut et Lucani et Silii id fatum erat ut vel statim post fata singulorum miserrimis modis a librariis contaminarentur, adeo ut saepiuscule in uno versiculo tria verba in mendo cubent, quorum unum ab indocto scriba profectum, reliqua a correctore, qui ad scribæ errorem cetera accommodaverit. Sed ante omnes is scriptor qui nunc Manilius perhibetur iratis librariis natus est. In pagina postrema,

E numero summoque gradus quum jungitur angue,
lege

E numero SUMMAMQUE gradus DISJUNGIT UTRAMQUE
vel distinguit.

Cumque vaga est illa et terris sua lumina condit,
lege

Cumque VAGÆ STELLÆ TENEBRIS sua lumina CONDUNT.—

Sic etiam magno quædam respondere mundo
Hæc natura facit, quæ cœli condidit orbem,

lege

Sic etiam IN magno EST quædam RESPUBLICA mundo,
QUAM natura facit, quæ CÆLO condidit URBEM.

Nondum tertiam mendorum partem dedi, quæ in pagina ista nunc feruntur. Evidem in duo genera dispescere soleo veras emendationes: has appello grammaticas, quæ in dictione sola tamquam in superficie versantur; illas λογικάς, rationales, philosophicas, mathematicas, quæ cum dictio satis sana videatur ex imo sententiæ fundo feliciter eruuntur. Priora vel a codicibus vetustis suppeditantur, et in illo genere πολλοὶ sunt ναρθηκοφόροι, in altero παῦροι βάκχοι. Hujus opinor modi est emendatio Lucani l. 322.

Hoc crux Arctois meruit diffusus in arvis
Vulneraque et mortes hiemesque sub Alpibus actæ.

Falsum est ex historia *sub Alpibus*; et præterea regiones istæ opulentæ et amoenæ contra sententiam. Stulte quoque *mortes*; vivos certe milites alloquebatur. Scripsit auctor

Vulneraque et TOTIENS HIEMES sub PELLIBUS actæ.

Error librarii *Alpibus pro pellibus*; quo semel admisso cetera corrector interpolavit. III. 235.

Quaque ferens rapidum diviso gurgite fontem
Vastis Indus aquis mixtum non sentit Hydaspen.

Quale quæso est *ferre fontem aut rapidus fons?* *Fontem* dedit lippus
librarius, reliqua corrector dedit postea. Scripsit enim auctor:

Quaque PETENS RUBRUM diviso gurgite PONTUM.

Confirmat geographia. Vides, vir amicissime, quoties in uno versiculo peccatum sit. Plurima hujusmodi monstra conficiet editio nostra Lucani, quam novorum typorum inopia diu morata est et adhuc moratur. Ego vero an tu, qui certo scio post me Lucanum recensebis, cascos illos et opicos commentarios conjunges? ut in Flacco fecisti. Ingens eo pacto prodibit Lucanus duobus credo grandibus tomis. Cum enim casci illi plerumque refutandi veniant, inde crescunt annotationes et fit liber. Ego solo Grotio contentus ero ob viri nomen et merita; ceteros excludam. Vale, vir eruditissime, et perge ut facis me amare. Cantabrigiæ, April. 22, 1724, stilo vetere.

Si forte Lugduni Batavorum Lucanum meum propriis impensis edere cuperem, scire velim an typographus apud vos sit, qui iisdem typis, quibus Horatius Cantabrigiæ est editus, Lucanum possit excudere, cautumque esse possit ne alias quisquam in Batavia excudat.

CLASSICAL, THEOLOGICAL, AND MISCELLANEOUS BOOKS,

PUBLISHED BY MESSRS.

DEIGHTON, BELL, AND CO.

(AGENTS TO THE UNIVERSITY)

CAMBRIDGE.

CLASSICAL.

Cambridge Greek and Latin Texts. Carefully
reprinted from the best Editions:

This Series is intended to supply for the use of schools and students cheap and accurate editions of the Classics, which shall be superior in mechanical execution to the small German editions now current in this country, and more convenient in form. The Texts of the *Bibliotheca Classica* and Grammar-school Classics, so far as they have been published, will be adopted. These editions have taken their place among scholars as valuable contributions to the classical literature of this country, and are admitted to be good examples of the judicious and practical nature of English scholarship; and as the editors have formed their texts from a careful examination of the best editions extant, it is believed that no texts better for general use can be found. The volumes will be well printed at the Cambridge University Press, in 16mo. size, and will be issued at short intervals, neatly bound in cloth.

NOVUM TESTAMENTUM GRÆCUM, TEXTUS STEPHANICI, 1550. Accedunt variae lectiones editionum Beze, Elzeviri, Lachmanni, Tischendorfi, et Tregellesii. Curante F. H. SCRIVENER, A.M. 4s. 6d.

An Edition on Writing Paper, for Notes, 4to. half-bound. 12s.

ÆSCHYLUS, ex novissima recensione F. A. PALEY, A.M. 3s.

CÆSAR DE BELLO GALLICO, ex recensione G. LONG, A.M. 2s.

CICERO DE SENECTUTE et DE AMICITIA, recensuit G. LONG, A.M. 1s. 6d.

EURIPIDES, ex recensione F. A. PALEY, A.M. 3 Vols. Vol. I 3s. 6d. Vol. II. 3s. 6d. Vol. III. 3s. 6d.

HERODOTUS, recensuit J. W. BLAKESLEY, S.T.B. 2 vols. 7s.

HORATIUS, ex recensione A. J. MACLEANE, A.M. 2s. 6d.

LUCRETIUS, recognovit H. A. J. MUNRO, M.A. 2s. 6d.

THUCYDIDES, recensuit J. G. DONALDSON, S.T.P. 2 vols. 7s.

VERGILIUS, ex recensione J. CONINGTON, A.M. 3s. 6d.

XENOPHONTIS EXPEDITIO CYRI, recensuit J. F. MACMICHAEL, A.B.

[In the Press.

Others in Preparation.

Passages in Prose and Verse from English

Authors for Translation into Greek and Latin; together with selected Passages from Greek and Latin Authors for Translation into English: forming a regular course of Exercises in Classical Composition. By H. ALFORD, M.A., late Fellow of Trinity College, Cambridge. 8vo. 6s.

Gems of Latin Poetry. With Translations by various Authors, to which are added Notes and Illustrations. By A. AMOS, Esq., late Downing Professor of the Laws of England. 8vo. 12s.

Arundines Cami. Sive Musarum Cantabrigiensium Lusus Canori. Collegit atque ed. H. DRURY, A.M. *A New and cheaper Edition (the Fifth), revised and corrected.* Crown 8vo. 7s. 6d.

Demosthenes de Falsa Legatione. *Second Edition, carefully revised.* By R. SHILLETO, M.A. 8vo. 8s. 6d.

Demosthenes, Select Private Orations of. After the Text of DINDORF, with the various Readings of REISKE and BEKKER. With English Notes. For the use of Schools. By C. T. PENROSE, A.M. *Second Edition.* 12mo. 4s.

A Complete Latin Grammar. *Second Edition.* Very much enlarged, and adapted for the use of University Students. By J. W. DONALDSON, D.D. 8vo. 14s.

The enlarged Edition of the Latin Grammar has been prepared with the same object as the corresponding work on the Greek Language. It is, however, especially designed to serve as a convenient handbook for those students who wish to acquire the habit of writing Latin; and with this view it is furnished with an Antabarbarus, with a full discussion of the most important synonyms, and with a variety of information not generally contained in works of this description.

A Complete Greek Grammar. *Second Edition.* Very much enlarged and adapted for the use of University Students. By J. W. DONALDSON, D.D. 8vo. 16s.

This enlarged Edition has been prepared with the intention of placing within the reach of Students at the Universities, and in the highest classes at Schools, a Manual of Instruction and Reference, which, without exceeding the limits of the most popular Works of the kind, would exhibit a more exact and philosophical arrangement of the materials than any similar book; would connect itself more immediately with the researches of comparative Philologists; and would contain the sort of information which the Author's long experience as a Teacher and Examiner has indicated to him as most likely to meet the actual wants of those who are engaged in the critical study of the best Greek authors.

Without being formally based on any German Work, it has been written with constant reference to the latest and most esteemed of Greek Grammars used on the Continent.

Varronianus. A Critical and Historical Introduction to the Philological Study of the Latin Language. *Third Edition, considerably enlarged.* By J. W. DONALDSON, D.D. 8vo. 16s.

Independently of the original matter which will be found in almost every page, it is believed that this book presents a collection of known facts respecting the old languages of Italy which will be found in no single work, whether British or foreign, and which must be gleaned from a considerable number of rare and expensive publications; and while the lists of Oscan and Etruscan glosses, and the reprint of fragments and inscriptions, may render the treatise an indispensable addition to the dictionary, and a convenient manual for the professed student of Latin, it is hoped that the classical traveller in Italy will find the information amassed and arranged in these pages, sufficient to spare him the trouble of carrying with him a voluminous library of reference in regard to the subjects of which it treats.

The Theatre of the Greeks. A Treatise on the

History and Exhibition of the Greek Drama: with various Supplements. By J. W. DONALDSON, D.D. *Seventh Edition, revised, enlarged, and in part remodelled; with numerous illustrations from the best ancient authorities.* 8vo. 14s.

Classical Scholarship and Classical Learning con-

sidered with especial reference to Competitive Tests and University Teaching. A Practical Essay on Liberal Education. By J. W. DONALDSON, D.D. Crown 8vo. 5s.

A Treatise on Hannibal's Passage of the Alps, in

which his Route is traced over the Little Mont Cenis. By R. ELLIS, B.D., Fellow of St. John's College, Cambridge. With Maps. 8vo. 7s. 6d.

Euripides. Fabulæ Quatuor. Scilicet, Hippo-

lytus Coronifer, Alcestis, Iphigenia in Aulide, Iphigenia in Tauris. Ad fidem Manuscriptorum ac veterum Editionum emendavit et Annotationibus instruxit J. H. MONK, S.T.P. *Editio nova.* 8vo. 12s.

Separately—HIPPOLYTUS. 8vo. cloth, 5s. ALCESTIS. 8vo. sewed, 4s. 6d.

Euripides. Tragœdiæ Priores Quatuor, ad fidem

Manuscriptorum emendata et brevibus Notis instructa. Edidit R. PORSON, A.M., &c. recensuit suasque notulas subjecit J. SCHOLEFIELD, A.M. *Editio tertia.* 8vo. 10s. 6d.

Foliorum Silvula. Part I. Being Select Passages

for Translation into Latin Elegiac and Heroic Verse. Arranged and Edited by H. A. HOLDEN, M.A., Head Master of Queen Elizabeth's School, Ipswich, late Fellow of Trinity College, Cambridge. *Second Edition.* Post 8vo. 6s.

Foliorum Silvula. Part II. Being Select Passages

for Translation into Latin Lyric and Greek Verse. By H. A. HOLDEN, M.A. *Second Edition.* Post 8vo. 7s. 6d.

Foliorum Centuriæ. Selections for Translation into

Latin and Greek Prose, chiefly from the University and College Examination Papers. By H. A. HOLDEN, M.A. *Second Edition.* Post 8vo. 8s.

Hyperides, The Funeral Oration of, over Leosthe-

nés and his Comrades in the Lamian War. The Fragments of the Greek Text edited with Notes and an Introduction, and an engraved Facsimile of the whole Papyrus. By C. BABINGTON, B.D. *Second Edition, corrected.* 8vo. 3s. 6d.

Imperial 4to. Edition, with 7 tinted plates, in imitation of the Papyrus. 15s.

Hyperides, The Oration of, against Demosthenes

respecting the Treasure of Harpalus. The Fragments of the Greek Text, now first edited from the Facsimile of the MS. discovered at Egyptian Thebes in 1847; together with other Fragments of the same Oration cited in Ancient Writers. With a Preliminary Dissertation and Notes, and a Facsimile of a portion of the MS. By C. BABINGTON, B.D. 4to. 6s. 6d.

Progressive Exercises in Greek Tragic Senarii,

followed by a Selection from the Greek Verses of Shrewsbury School, and prefaced by a short Account of the Iambic Metre and Style of Greek Tragedy. For the use of Schools and Private Students. Edited by B. H. KENNEDY, D.D., Head Master of Shrewsbury School. *Second Edition, altered and revised.* 8vo. 8s.

Dissertations on the Eumenides of Æschylus,

from the German of C. O. MÜLLER. With Critical Remarks and an Appendix. Translated from the German. *Second Edition.* 8vo. 6s. 6d.

Platonis Protagoras. The Protagoras of Plato.

The Greek Text revised, with an Analysis and English Notes. By W. WAYTE, M.A., Fellow of King's College, Cambridge, and Assistant Master at Eton. 8vo. 5s. 6d.

M. A. Plautus. Aulularia. Ad fidem Codicum

qui in Bibliotheca Musei Britannici extant aliorumque nonnullorum recensuit, Notisque et Glossario locuplete instruxit J. HILDYARD, A.M. *Editio Altera.* 8vo. 7s. 6d.

M. A. Plautus. Menæchmei. Ad fidem Codicum

qui in Bibliotheca Musei Britannici extant aliorumque nonnullorum recensuit, Notisque et Glossario locuplete instruxit J. HILDYARD, A.M. *Editio Altera.* 7s. 6d.

Sex Aurelii Propertii Carmina. The Elegies of

Propertius. With English Notes and a Preface on the State of Latin Scholarship. By F. A. PALEY, Editor of Æschylus, &c. With copious Indices. 10s. 6d.

Sophocles, The Oedipus Coloneus of, with Notes,

intended principally to explain and defend the Text of the Manuscripts as opposed to conjectural emendation. By the Rev. C. E. PALMER, M.A. 9s.

Cornelii Taciti Opera, ad Codices antiquissimos

exacta et emendata, Commentario critico et exegetico illustrata. 4 vols. 8vo. Edidit F. RITTER, Prof. Bonnensis. 17. 8s.

THEOLOGICAL.
GREEK TESTAMENT.

The Greek Testament : with a Critically revised

Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. By HENRY ALFORD, D.D., Dean of Canterbury. 8vo.

- Vol. I. FOURTH EDITION, containing the Four Gospels. 1l. 8s.
Vol. II. FOURTH EDITION, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. 1l. 4s.
Vol. III. THIRD EDITION, containing the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timotheus, Titus and Philemon. 18s.
Vol. IV. Part I. SECOND EDITION. The Epistle to the Hebrews : The Catholic Epistles of St. James and St. Peter. 18s.
Vol. IV. Part II. The Epistles of St. John and St. Jude, and the Revelation. 14s.

A Chronological Synopsis of the Four Gospels.

By CARL WIESELER. Translated by the Rev. EDMUND VENABLES, M.A.
In the Press.

Novum Testamentum Græcum, Textus Stephanici,

1500. Accedunt variae lectiones editionum Bezae, Elzeviri, Lachmanni, Tischendorfii, et Tregellesii. Curante F. H. SCRIVENER, A.M. 16mo.
4s. 6d.

An Edition on Writing-paper, for Notes. 4to. half-bound. 12s.

Bentleii Critica Sacra. Notes on the Greek and

Latin Text of the New Testament, extracted from the Bentley MSS. in Trinity College Library. With the Abbé Rulotta's Collation of the Vatican MS., a specimen of Bentley's intended Edition, and an account of all his Collations. Edited, with the permission of the Master and Seniors, by the Rev. A. A. ELLIS, M.A., late Fellow and Junior Dean of Trinity College, Cambridge. *Nearly Ready.*

A Plain Introduction to the Criticism of the New

Testament. With numerous facsimiles. For the use of Biblical Students. By F. H. SCRIVENER, A.M. 8vo. 15s.

Hints for some Improvements in the Authorized

Version of the New Testament. By the late J. SCHOLEFIELD, M.A., Regius Professor of Greek in the University. *Fourth Edition.* Fcap. 8vo. 4s.

Notes on the Proposed Amendment of the Authorized Version of the Holy Scriptures. By W. SELWYN, B.D. 8vo. 1s.

A Companion to the New Testament. Designed

for the use of Theological Students and the Upper Forms in Schools. By A. C. BARRETT, M.A. Fep. 8vo. 5s.

A General Introduction to the Apostolic Epistles,

with a Table of St. Paul's Travels, and an Essay on the State after Death. *Second Edition, enlarged.* To which are added a Few Words on the Athanasian Creed, on Justification by Faith, and on the Ninth and Seventeenth Articles of the Church of England. By A BISHOP'S CHAPLAIN. 8vo. 8s. 6d.

Annotations on the Acts of the Apostles. De-

signed principally for the use of Candidates for the Ordinary B.A. Degree, Students for Holy Orders, &c., with College and Senate-House Examination Papers. By the Rev. T. R. MASKEW. *Second Edition, enlarged.* 12mo. 5s.

Butler's Three Sermons on Human Nature, and

Dissertation on Virtue. Edited by W. WHEWELL, D.D. With a Preface and a Syllabus of the Work. *Third Edition.* Fcp. 8vo. 3s. 6d.

Butler's Six Sermons on Moral Subjects. A Sequel

to the "Three Sermons on Human Nature." Edited by W. WHEWELL, D.D., with a Preface and Syllabus of the Work. Fcp. 8vo. 3s. 6d.

A Translation of the Epistles of Clement of Rome,

Polycarp, and Ignatius; and of the Apologies of Justin Martyr and Tertullian; with an Introduction and Brief Notes illustrative of the Ecclesiastical History of the First Two Centuries. By T. CHEVALLIER, B.D. *Second Edition.* 8vo. 12s.

Pearsoni Praefatio Paraenetica ad Vetus Testa-

mentum Graecum ex Versione Septuaginta Interpretum; juxta exemplar Vaticanicum Romæ Editum. Cantabrigiæ, 1665. Cum Notulis EDWARDI CHURTON, A.M., Eccl. Ebor. Archidiac. et Canonici. 8vo. 1s.

On Sacrifice, Atonement, Vicarious Oblation,

and Example of Christ, and the Punishment of Sin. Five Sermons, preached before the University of Cambridge, March 1856. By B. M. COWIE, B.D., St. John's College. 8vo. 5s.

Three Plain Sermons, preached in the Chapel of

Trinity College, Cambridge, in the course of the year 1859. By the Rev. E. W. BLORE, Fellow of Trinity College. 8vo. 1s. 6d.

Five Sermons preached before the University of

Cambridge. By the late J. J. BLUNT, B.D., Lady Margaret Professor of Divinity. 8vo. 5s. 6d.

CONTENTS:—1. The Nature of Sin.—2. The Church of the Apostles.—3. On Uniformity of Ritual.—4. The Value of Time.—5. Reflections on the General Fast-Day (March 1847).

Five Sermons preached before the University of

Cambridge. The first Four in November, 1851, the Fifth on Thursday, March 8th, 1849, being the Hundred and Fiftieth Anniversary of the Society for Promoting Christian Knowledge. By the late Rev. J. J. BLUNT, B.D.

CONTENTS: 1. Tests of the Truth of Revelation.—2. On Unfaithfulness to the Reformation.—3. On the Union of Church and State.—4. An Apology for the Prayer-Book.—5. Means and Method of National Reform.

Two Introductory Lectures on the Study of the

Early Fathers, delivered in the University of Cambridge. By the late J. J. BLUNT, B.D. *Second Edition.* With a brief Memoir of the Author, and a Table of Lectures delivered during his Professorship. 8vo. 4s. 6d.

Examination Questions and Answers on Butler's

Analogy. By the Rev. Sir G. W. CRAUFURD, M.A., King's Coll. 18mo. 1s. 6d.

The Church of England on the Fourth Com-

mmandment. 2. The Word of God on a Seventh-Day Sabbath. By the Rev. F. EXTON. 8vo. 2s.

The Example of Christ and the Service of Christ,

Considered in Three Sermons preached before the University of Cambridge, in February, 1861. To which are appended A Few Remarks upon the Present State of Religious Feeling. By FRANCIS FRANCE, B.D., Arch-deacon of Ely, and Fellow of St. John's College. Crown 8vo. 2s. 6d.

On The Imitation of Christ. A New Translation. By the Very Rev. the DEAN OF ELY. 18mo. 3s. 6d.

A Commentary on the Gospel of S. Matthew.
By the Very Rev. HARVEY GOODWIN, D.D., Dean of Ely. Crown 8vo.
12s.

A Commentary on the Gospel of S. Mark. By
H. GOODWIN, D.D. Crown 8vo. 7s. 6d.
Intended for the English Reader, and adapted for either domestic or private use.

The Doctrines and Difficulties of the Christian Religion contemplated from the Standing-point afforded by the Catholic Doctrine of the Being of our Lord Jesus Christ. Being the Hulsean Lectures for the year 1855. By H. GOODWIN, D.D. 8vo. 9s.

'The Glory of the Only Begotten of the Father seen in the Manhood of Christ.' Being the Hulsean Lectures for the Year 1856. By H. GOODWIN, D.D. 8vo. 7s. 6d.

Four Sermons preached before the University of Cambridge in the Season of Advent, 1858. By H. GOODWIN, D.D. 12mo. 3s. 6d.

Four Sermons preached before the University of Cambridge in the month of November 1858. By H. GOODWIN, D.D. 12mo. 4s.

CONTENTS :—1. The Young Man cleansing his way.—2. The Young Man in Religious Difficulties.—3. The Young Man as a Churchman.—4. The Young Man called by Christ.

Christ in the Wilderness. Four Sermons preached before the University of Cambridge in the month of February 1855. By H. GOODWIN, D.D. 12mo. 4s.

Parish Sermons. 1st Series. By H. GOODWIN, D.D.
Third Edition. 12mo. 6s.

2nd Series. By H. GOODWIN, D.D.
Third Edition. 12mo. 6s.

3rd Series. By H. GOODWIN, D.D.
Second Edition. 12mo. 7s.

4th Series. By H. GOODWIN, D.D.
12mo. 7s.

Short Sermons at the Celebration of the Lord's Supper. By H. GOODWIN, D.D. *New Edition.* 12mo. 4s.

Lectures upon the Church Catechism. By H. GOODWIN, D.D. 12mo. 4s.

A Guide to the Parish Church. By H. GOODWIN,
D.D. *Second Edition.* 18mo. 3s. 6d.

* * * A cheaper Edition for distribution. Price 1s. sewed, 1s. 6d. cloth.

Confirmation Day. Being a Book of Instruction

for Young Persons how they ought to spend that solemn day, on which they renew the Vows of their Baptism, and are confirmed by the Bishop with prayer and the laying on of hands. By H. GOODWIN, D.D. *Second Edition.* 2d., or 25 for 3s. 6d.

Plain Thoughts concerning the meaning of Holy Baptism. By H. GOODWIN, D.D. *Second Edition.* 2d., or 25 for 3s. 6d.

The Worthy Communicant; or, 'Who may come to the Supper of the Lord?' By H. GOODWIN, D.D. *Second Edition.* 2d., or 25 for 3s. 6d.

A History of the Articles of Religion. To which

is added a series of Documents from A.D. 1536 to A.D. 1615. Together with illustrations from contemporary sources. By CHARLES HARDWICK, B.D., late Archdeacon of Ely. *Second Edition, corrected and enlarged.* 8vo. 12s.

* * * A considerable amount of fresh matter has been incorporated, especially in the two Chapters which relate to the construction and revision of our present code of Articles.

Sermons for Young Men on the Grace of Christ.

Preached before the University of Cambridge during the month of February 1853. By W. W. HARVEY, B.D., late Fellow of King's College. 8vo. 4s.

Sermons on some of the Principal Doctrines and Evidences of the Christian Religion. By W. W. HARVEY, B.D. Foolscape 8vo. 5s.

The History and Theology of the "Three Creeds."

By W. W. HARVEY, B.D. 2 vols. Post 8vo. 14s.

Ecclesiæ Anglicanæ Vindex Catholicus, sive Articulorum Ecclesiæ Anglicanæ cum Scriptis SS. Patrum nova collatio. Cura G. W. HARVEY, B.D., Collegii Regalis Socii. 3 vols. 8vo. Reduced to 16s.

Praelectio in Prov. viii. 22, 23. Quam munus

Lectoris Regii in Literis Hebraicis petendo habuit G. WIGAN HARVEY, A.M., III Id. Octob. 1848. 4to. sewed. 3s.

Apostolic Missions. Five Sermons preached before the University of Cambridge in May 1852. By W. B. HOPKINS, M.A., late Fellow of St. Catharine's College. 8vo. 5s.

Psalter (The), or Psalms of David in English Verse. With Preface and Notes. By a Member of the University of Cambridge. Dedicated by permission to the Lord Bishop of Ely, and the Reverend Professors of Divinity in that University. 5s.

An Historical and Explanatory Treatise on the Book of Common Prayer. By W. G. HUMPHRY, B.D., late Fellow of Trinity College, Cambridge. *Second Edition, enlarged and revised.* Post 8vo. 7s. 6d.

Liturgiæ Britannicæ, or the several Editions of

the Book of Common Prayer of the Church of England, from its compilation to the last revision, together with the Liturgy set forth for the use of the Church of Scotland, arranged to shew their respective variations. By W. KEELING, B.D., late Fellow of St. John's College. *Second Edition.* 8vo. 12s.

The Seven Words Spoken Against the Lord

Jesus: or, an Investigation of the Motives which led His Contemporaries to reject Him. Being the Hulsean Lectures for the Year 1860. By JOHN LAMB, M.A., Senior Fellow of Gonville and Caius College, and Minister of S. Edward's, Cambridge. 8vo. 5s. 6d.

Twelve Sermons preached on Various Occasions

at the Church of St. Mary, Greenwich. By R. MAIN, M.A. Radcliffe Observer at Oxford. 12mo. 5s.

Lectures on the Catechism. Delivered in the

Parish Church of Brasted, in the Diocese of Canterbury. By the late W. H. MILL, D.D., Regius Professor of Hebrew, Cambridge. Edited by his Son-in-Law, the Rev. B. WEBB, M.A. Fep. 8vo. 6s. 6d.

Sermons preached in Lent 1845, and on several

former occasions, before the University of Cambridge. By W. H. MILL, D.D. 8vo. 12s.

Four Sermons preached before the University on

the Fifth of November, and the three Sundays preceding Advent, in the year 1848. By W. H. MILL, D.D. 8vo. 5s. 6d.

An Analysis of the Exposition of the Creed,

written by the Right Reverend Father in God, J. PEARSON, D.D., late Lord Bishop of Chester. Compiled, with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By W. H. MILL, D.D. *Third Edition, revised and corrected.* 8vo. 5s.

Observations on the attempted application of

Pantheistic Principles to the Theory and Historic Criticism of the Gospels. By W. H. MILL, D.D., late Regius Professor of Hebrew in the University of Cambridge. *Second Edition, with the Author's latest notes and additions.* Edited by B. WEBB, M.A. 8vo. 14s.

Bishop Pearson's Five Lectures on the Acts of

the Apostles and Annals of St. Paul. Edited in English, with Notes, by J. R. CROWFOOT, B.D. Crown 8vo. 4s.

The Essential Coherence of the Old and New

Testaments. By T. T. PEROWNE, M.A., Fellow of Corpus Christi College, Cambridge. Crown 8vo. 6s.

A Manual of Prayer for Students. Consisting

mostly of Selections from various Authors. In 3 parts. By R. G. PETER, M.A., late Fellow of Jesus College. 18mo. 1s. 6d.

Phraseological and Explanatory Notes on the

Hebrew Text of the Book of GENESIS. By T. PRESTON, M.A., Fellow of Trinity College. Crown 8vo. 9s. 6d.

The Influence of Christianity on the Language

of Modern Europe. The Essays which obtained the Hulsean Prize for the year 1855. By W. J. REES, St. John's College, and W. AYERST, Caius College. 8vo. 4s.

A Plain Introduction to the Criticism of the

New Testament. For the use of Biblical Students. By F. H. SCRIVENER, M.A., Trinity College, Cambridge. 8vo. 15s.

Sermons preached in the English Church at Heidelberg in the years 1858-59.

By S. H. SAXBY, M.A. Fep. 8vo. 6s.

An Exact Transcript of the CODEX AUGI-

ENSIS, a Græco-Latin Manuscript in Uncial Letters of S. Paul's Epistles, preserved in the Library of Trinity College, Cambridge. To which is added a full Collation of Fifty Manuscripts containing various portions of the Greek New Testament deposited in English Libraries: with a full Critical Introduction. By F. H. SCRIVENER, M.A. Royal 8vo. 26s.

Contributions to the Criticism of the Greek Testa-

ment. Being the Introduction to a Transcript of the Codex Augiensis. By F. H. SCRIVENER, M.A. Royal 8vo. 5s.

Horae Hebraicae. Critical and Expository Ob-

servations on the Prophecy of Messiah in Isaiah, Chapter IX. and on other Passages of Holy Scripture. By W. SELWYN, B.D., Lady Margaret's Reader in Theology. Revised Edition, with Continuation. 8s.

THE CONTINUATION, separately. 3s.

Excerpta ex Reliquiis Versionum, Aquilæ, Sym-

machi Theodotionis, a Montefalconia aliisque collectis. GENESIS. Edidit G. SELWYN, S.T.B. 8vo. 1s.

Notæ Criticæ in Versionem Septuagintaviralem.

EXODUS, Cap. I.—XXIV. Curante G. SELWYN, S.T.B. 8vo. 3s. 6d.

Notæ Criticæ in Versionem Septuagintaviralem.

Liber NUMERORUM. Curante G. SELWYN, S.T.B. 8vo. 4s. 6d.

Notæ Criticæ in Versionem Septuagintaviralem.

Liber DEUTERONOMII. Curante G. SELWYN, S.T.B. 8vo. 4s. 6d.

Origenis Contra Celsum. Liber I. Curante G. SELWYN, S.T.B. 8vo. 3s. 6d.**Testimonia Patrum in Veteres Interpretates, Septu-**

aginta, Aquilam, Symmachum, Theodotionem, a Montefalconio aliisque collecta paucis Additis. Edidit G. SELWYN, S.T.B. 8vo. 6d.

The Will Divine and Human. By T. SOLLY, B.D., late of Caius College, Cambridge. 8vo. 10s. 6d.**Tertulliani Liber Apologeticus. The Apology of**

Tertullian. With English Notes and a Preface, intended as an Introduction to the Study of Patristical and Ecclesiastical Latinity. By H. A. WOODHAM, LL.D. Second Edition. 8vo. 8s. 6d.

Three Sermons on the Lord's Supper. With Questions and References. By a Country Curate. Crown 8vo. 1s. 6d.**Parish Sermons, according to the order of the**

Christian Year. By the late C. A. WEST, B.A. Edited by J. R. WEST, M.A. 12mo. 6s.

Sermons preached in the Chapel of Trinity College, Cambridge. By W. WHEWELL, D.D., Master of the College. 8vo. 10s. 6d.

Rational Godliness. After the Mind of Christ and the Written Voices of the Church. By R. WILLIAMS, D.D., Professor of Hebrew at Lampeter. Crown 8vo. 10s. 6d.

Paraméswara-jnyána-gosthi. A Dialogue of the Knowledge of the Supreme Lord, in which are compared the Claims of Christianity and Hinduism, and various questions of Indian Religion and Literature fairly discussed. By R. WILLIAMS, D.D. 8vo. 12s.

A Discourse preached before the University of Cambridge on Commencement Sunday, 1857. With some review of Bishop Ollivant's Charge. By R. WILLIAMS, D.D. 8vo. 2s. 6d.

An earnestly respectful Letter to the Lord Bishop of St. David's, on the Difficulty of Bringing Theological Questions to an Issue; with Special Reference to his Lordship's Charge of 1857, and his Forthcoming Charge of 1860. By R. WILLIAMS, D.D. 8vo. 2s. A Critical Appendix to the Lord Bishop of St. David's Reply. 1s.

A Charge addressed to the Clergy of the Archdeaconry of Ely, on Thursday, June 13, 1861. By FRANCIS FRANCE, B.D. Archdeacon of Ely, and Fellow of St. John's College, Cambridge. (Published by request of the Clergy.) 8vo. 1s.

The Historical and Descriptive Geography of the Holy Land, with an Alphabetical List of Places, and Maps. By G. WILLIAMS, B.D., Fellow of King's College, Cambridge. [Preparing.

MISCELLANEOUS.

Verses and Translations. By C. S. C. Fcp. 8vo. 5s.

Athenae Cantabrigienses. By C. H. COOPER, F.S.A. and THOMPSON COOPER, F.S.A.

This work, in illustration of the biography of notable and eminent men who have been members of the University of Cambridge, comprehends notices of: 1. Authors. 2. Cardinals, archbishops, bishops, abbots, heads of religious houses and other Church dignitaries. 3. Statesmen, diplomats, military and naval commanders. 4. Judges and eminent practitioners of the civil or common law. 5. Sufferers for religious and political opinions. 6. Persons distinguished for success in tuition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of Colleges, professors, and principal officers of the university. 10. Benefactors to the university and colleges or to the public at large.

Volume I. 1500—1585. 8vo. cloth. 18s. Volume II. 1586—1609. 18s. Volume III. [Preparing.

Cairo to Sinai and Sinai to Cairo; being an Account of a Journey in the Desert of Arabia, November and December, 1860. By W. J. BEAMONT, M.A., Fellow of Trinity College, Cambridge. With Maps and Illustrations. Fcp. 8vo. 5s.

A Concise Grammar of the Arabic Language. By W. J. BEAMONT, M.A. Revised by SHEIKH ALI NADY EL BARRANY, one of the Sheikhs of the El Azhar Mosque in Cairo. 12mo. 7s.

Cambridge University Calendar. (*Continued annually.*) 12mo. 6s. 6d.

Cambridge Examination Papers, 1859. Being a

Supplement to the Cambridge University Calendar. 12mo. 5s.

Containing those set for the Tyrwhitt's Hebrew Scholarships.—Theological Examinations.—Carus Prize.—Crosse Scholarships.—Law Degree Examination.—Mathematical Tripos.—The Ordinary B.A. Degree.—Smith's Prize.—University Scholarships.—Classical Tripos.—Moral Sciences Tripos.—Chancellor's Legal Medals.—Chancellor's Medals.—Bell's Scholarships.—Natural Sciences Tripos.—Previous Examination.—Theological Examination. With Lists of Ordinary Degrees, and of those who have passed the Previous and Theological Examinations.

The Examination Papers of 1856, price 2s. 6d.; 1857 and 1858, 3s. 6d. may still be had.

The Study of the English Language an Essential

Part of a University Course: An Extension of a Lecture delivered at the Royal Institution of Great Britain, February 1, 1861. With Coloured Language-Maps of the British Isles and Europe. By ALEXANDER J. D. D'ORSEY, B.D., English Lecturer at Corpus Christi College, Cambridge, late Head Master of the English Department in the High School of Glasgow. Crown 8vo. cloth. 2s. 6d.

A Philosophical Critique of the Argument in

Pope's Essay on Man. An Essay which obtained the Burney Prize for the year 1856. By F. EXTON, B.A., late Scholar of St. John's College. 2s. 6d.

Graduati Cantabrigienses: sive Catalogus exhibi-

bens nomina eorum quos ab anno academico admissionum 1760 usque ad decimum diem Octr. 1856, Gradu quounque ornavit Academia Cantabrigienses, e libris subscriptionis desumptus. Cura J. ROMILLY, A.M., Coll. SS. Trin. Socii atque Academica Registrarii. 8vo. 10s.

A Manual of the Roman Civil Law, arranged

according to the Syllabus of Dr. HALLIFAX. Designed for the use of Students in the Universities and Inns of Court. By G. LEAPINGWELL, LL.D. 8vo. 12s.

"Leapingwell's Manual is the only one which has succeeded in combining terseness with exactness, and while it reflects great credit on the learning and assiduity and care of its author, will prove a great assistance to students by whom the want of a work less detailed than the present, has long been felt."—*Preface, Colquhoun's Summary of the Roman Civil Law*, vol. 4.

Livingstone's Cambridge Lectures. With a Pre-

fatory Letter by the Rev. Professor SEDGWICK, M.A., F.R.S., &c., Vice-Master of Trinity College, Cambridge. Edited, with Introduction, Life of Dr. LIVINGSTONE, Notes and Appendix, by the Rev. W. MONK, M.A., F.R.A.S., &c., of St. John's College, Cambridge. With a Portrait and Map, also a larger Map, by Arrowsmith, granted especially for this work by the President and Council of the Royal Geographical Society of London. Crown 8vo. 6s. 6d.

This Edition contains a New Introduction, an Account of Dr. Livingstone's New Expedition, a Series of Extracts from the Traveller's Letters received since he left this country, and a History of the Oxford and Cambridge Mission to Central Africa.

Newton (Sir Isaac) and Professor Cotes, Corre-

spondence of, including Letters of other Eminent Men, now first published from the originals in the Library of Trinity College, Cambridge; together with an Appendix containing other unpublished Letters and papers by Newton; with Notes, Synoptical View of the Philosopher's Life, and a variety of details illustrative of his history. Edited by the Rev. J. EDLESTON, M.A. Fellow of Trinity College. 8vo. 10s.

WORKS
EDITED FOR THE SYNDICS
OF THE
Cambridge University Press.
SOLD BY
DEIGHTON, BELL & CO. CAMBRIDGE,
AND BY
GEORGE COX, CAMBRIDGE WAREHOUSE,
32 PATERNOSTER ROW, LONDON.

Pearson's *Exposition of the Creed*, edited by TEMPLE CHEVALLIER, B.D. Professor of Mathematics in the University of Durham, and late Fellow and Tutor of St Catharine's College, Cambridge. Second Edition. Demy 8vo. 10s. 6d.

Select Discourses, by John Smith, late Fellow of Queens' College, Cambridge. Edited by H. G. WILLIAMS, B.D. Professor of Arabic in the University. Royal 8vo. 10s. 6d.

The Works of Isaac Barrow, compared with the Original MSS. enlarged with Materials hitherto unpublished. A new Edition, by A. NAPIER, M.A. of Trinity College, Vicar of Holkham, Norfolk. 9 Vols. Demy Octavo. £4 14s. 6d.

A Treatise of the Pope's Supremacy, and a Discourse concerning the Unity of the Church, by ISAAC BARROW. One Volume, 8vo. 12s.

The Mathematical Works of Isaac Barrow, D.D. Edited for Trinity College by W. WHEWELL, D.D. Master of the College. Just Published, Demy 8vo. cloth boards, Price 15s.

University of Cambridge Local Examinations. Examination Papers, with lists of Syndics and Examiners, and the Regulations, &c. for the Examination in 1859 and 1860. With the Regulations for 1860 and 1861. Demy Octavo. 2s. each, or by Post 2s. 2d.

The Examination Papers for 1861 also ready. Demy octavo. 2s. By Post 2s. 2d.

The Class Lists for 1858, 1859, and 1860, Price 6d. each, or by Post for Seven Stamps.

Annual Reports of the Syndicate presented to the Senate in the years 1859, 1860, 1861. Price 1s. each, or by Post for Thirteen Stamps.

Wilson's Illustration of the Method of explaining the New Testament, by the early opinions of Jews and Christians concerning Christ. Edited by T. TURTON, D.D. Lord Bishop of Ely. Octavo. 8s.

Lectures on Divinity delivered in the University of Cambridge. By John Hey, D.D. Third Edition, by T. TURTON, D.D. Lord Bishop of Ely. 2 vols. 8vo. 30s.

Theophylacti in Evangelium S. Matthæi Commentarius. Edited by W. G. HUMPHRY, B.D. Prebendary of St Paul's, and Vicar of St Martin's-in-the-Fields, London, late Fellow of Trinity College. Octavo. 14s.

Tertullianus de Corona Militis, de Spectaculis, de Idolatria, with Analysis and English Notes, by GEORGE CURREY, B.D. Preacher at the Charter House, late Fellow and Tutor of St John's College. Crown Octavo. 7s. 6d.

Astronomical Observations, for the Years 1849, 1850, and 1851, made at the Observatory of Cambridge, by the Rev. JAMES CHALLIS, M.A. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge, and late Fellow of Trinity College. Royal 4to. Ready. 25s.

Astronomical Observations, for the Years 1846, 1847, and 1848, made at the Observatory of Cambridge, by the Rev. JAMES CHALLIS, M.A. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge, and late Fellow of Trinity College. Royal 4to, 420 pages, 25s.

* * * The Publishers are directed to offer a limited number of Copies of the Cambridge Observations of former years at the following reduced prices :—

For the years	For the years
1828 and 29at 4s. each	1839..... at 11s. 6d.
1830, 31, 32, 33, 34, and 35 ... 5s. } year	1840 and 1841 17s. 6d.
1836 8s. 6d.	1842 17s.
1837 10s. 6d.	1843 15s.
1838 14s.	1844 and 1845 8s.

Cambridge : DEIGHTON, BELL AND CO.

London : GEORGE COX, CAMBRIDGE WAREHOUSE,
32 PATERNOSTER ROW.

BS2355 .B4 1862
Bentley, Richard, 1662-1742.
Bentleii critica sacra: notes on the Gr

13162

0 - 9.00

Ellis, Arthur, ed. Bentleii Critica
Sacra. notes on the Greek and Latin text
of the N.T. from the Bentley MSS., with
Rulotta's collation of Codex B(1729)
and 6 Bentley letters, 1862, rebound.

13162

BS Bentley, Richard, 1662-1742.
2355 Bentleii critica sacra; notes on the Greek
B4 and Latin text of the New Testament, extracted
1862 from the Bentley mss. in Trinity College
Library. With the abbé Rulotta's collation of
the Vatican Codex B, a specimen of Bentley's
intended edition, and an account of his
collations. Edited ... by Arthur Ayres Ellis.
With appendix containing six letters of Bentley.
Cambridge [Eng.] Deighton, Bell, 1862.

xlv, 180p. 23cm.

I. Bible. N.T.—Crit
Arthur Ayres, ed. II.
critica sacra.

icism, Textual. I. Ellis,
Title. III. Title: Critica
CCGC/mmib

